

3

¶ A Godlie Tre-
tise of the Church.

Written by Robert Some,

*The Lord added to the Church
from day to day, such as should
be saved. Act. 2. ver. 47.*

You shall finde in the ende of
this booke, a Treatise a-
gainst Oppression.

LONDINI
Impensis Geor. Bishop.
1582.

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76-4411

¶ To the right Honou-
rable Sir Francis Walsin-
gham knight, principal Secretarie to
her excellent Maiestie, and one of her
highnesse pryncie Counsell: Robert
Some wisheth increafe of Gods
giftes by Iesus Christ,



I pleased your Ho-
nour to fauour me
both at , and since
my wayting on
my Lord and mai-
ster , the Earle of
Leycester in the Courte , I doe not
forget your goodnes to me , and I
thanke God very heartily, for your
Honourable both care of, and affe-
ction to Gods Church and religi-
on. It is very cleere, that many are
as friendlye to Gods trueth and
Church, as the East winde is to the
fruites of the earth: I neede not re-

The Epistle

member particularers, for there are
so greate store, and (as it were)
swarmes of such, that if almighty
G O D did not bridle them, as hee
did Sanballat, the Arrabians, and
the Ammonites in Nehemias time,
and rayse vp excellent personages
for the rearing vp of his Church
nowe, as hee did Ezra, Nehemi-
as, Zorobabel, and Iehoshua, af-
ter the captiuitie of Babylon, Gods
Church shoulde goe to wracke, and
Religion shoulde bee handeled like
a ward. But Gods Church is aliue,
(thankes bee to G O D) howsoe-
uer wicked men doe make it eyther
a faire marke to shoote at, or a dead
carcase to feede vppon, and will
outline and outcountenance all eni-
mies whatsoeuer. Almighty God
to that ende hath blessed this noble
Land in our time with an excellent
Prince of our owne nation, (as he
did

Dedicatorie.

Did the Iewes with Zorobabel after the captiuitie) and with manye notable personages vnder her Highnesse (as hee did the Israelites with Eliachim vnder Ezechias the king of Iuda.) Amongest whiche excellent personages, because your Honours place is greate in respect of the trust whiche is committed to you, and that GOD hath moued you to fauour mee, I doe present vnto you these my Treatises of the Church, and against Oppression, as a sure argument of my duetifull mynde. My meaning is not to set downe the seuerall poyntes of this Booke, it were a needelesse labour, and you haue it in your handes to reade at your good pleasure and leisure.

Thus with my heartie prayer to Almightye GOD for the increase of his good giftes in your

The Epistle Dedicatorie.

Honour, I take my leaue in most
humble manner. At Queenes col-
ledge in Cambridge the first
of Nouember.

1582.

Your Honours
to commaund
Robert Some.

To the Reader.

IF my Treatise of the Sacramentes
founde grace with you (as I heare it
hath) I presume these of the Church,
and against Oppression, shall : for
they haue more variety in them, by reas-
ding this booke, you shall finde it so. I haue
not as yet written any thing of the Scrip-
ture and Confession, but hereafter I will
according to my promise by the grace of
God, to whose merciful protection I com-
mend both you and my selfe.

Robert Some.



If any either haue or doe
 spoile the Church or Churchmen
 of their maintenance, I referre them to
this which immediately followes, and
 to the fourth Proposition in
 my Treatise of the Church,
 and to my whole Trea-
 tise against Op-
 pression.



It is a grosse sin to grind
 the faces of others, and to
 spoile them of that they
 haue: Gods iudgementes
 against Oppressiō, doe suf-
 ficiently proue this. But
 to robbe the church, and Churchmen is a
 fowler sinne, and will haue greater ven-
 geaunce from almightie God. Is there
 any calling vnder heauen, that pleaseth
 God more, and doth greater seruice in a
 Christian kingdome, then the noble estate
 of the ministerie? Are they not the
 Lordes Embassadors, the salte of the
 earth, the light of the worlde, the dispen-
 sers of Gods mysteries, the buylders of
 Gods Church, and the charriot & horsemen

(as

*Mich. 2.
 Iere. 5*

*Malach. 2.
 Mat. 5.
 1. Cor. 4.
 Ephe. 4.*

(as Elizeus said of Elias) of a Christian *2. King. 2.*
 kingdome? If they be so, & that by their
 found preaching, Sathan fallēs downe *Luke 10,*
 from heauen like lightning, & y^e walles
 of Ierusalem are built vp, is it not most e-
 qual, y^e they shoulde not bee robbed of the
 churches maintenāce, which belongeth of
 dutie vnto the? Is is not a certaine truth,
 & in y^e eyes of all men, that many in vp-
 landish & incorporate townes doe open
 their purses very willingly, & bountifullly
 (for mē of their place) for the maintenāce
 of godly preachers, & doth not almighty
 God, besides y^e heauenly cōfort he giues
 the, repay those good mē with increase of
 earthly cōmodities? Doth almighty God
 like of this Christian dealing? & do godly
 men both iustly & greatly cōmend it: and
 wil not gracelesse Cormorants be asha-
 med, which in stead of helping the Lords
 plough for ward, hāg it vpon the hedge, by
 making foule hauock of y^e churches main-
 tenāce? If these which either haue or doe
 feed vpon y^e church, (as the eagle doth vpon
 the carrion) did see the goodly companie
 of students in Cambridge and Oxforde,
 or coulde consider what sharpe wittes,

and excellent learning & vertues almighty
God hath geuen to many of them,
or woulde bee moued with the sight of
those holy assemblies, wherein Gods trueth
is soundly taught, and his people singu-
larly comforted, would they not condene
their vile course, and be heartily sorry for
their monstrous dealings: If this I haue
already remembred will not mollifie and
bend their hearts, then let them cast their
eyes vpon many Churches in this noble
lande, which eyther want the preaching
of the word, or if they haue it, they haue it
strawberie wise, that is, once a yeere: let
them I say, looke vpon the wofull estate
of those places, and if they be not hewen
out of Rocks, and haue heartes of flint, it
will breake them in pieces. If answere
be made, that a sufficient number of prea-
chers cannot be had to furnish the whole
lande, I graunt they say somewhat: but
sure I am, that if very fit men in the uni-
uersities & abroad, were heartened and
employed accordingly, many should not
be drowned in ignorance and poperie as
they are, and many treacheries against
religion and Prince, would more easilie
appeare,

appears, and the number of skillfull mi-
nisters (which are very precious iewels
in a Christian kingdom) would increase
accordingly. For who are there, that haue
spent their time profitably at their books,
are excellently furnished for the building
of Gods Church, that would either hyde
their talentes in a napkin, or burie them *Mat. 25.*
in the earth: yea rather, that are not
which all their heartes desirous to blowe
the Lords siluer Trumpets, to be watch- *Num. 10.*
men ouer Gods citie, and feders of his *Ezech. 33.*
flocke: and what hope is there that these
worthy men shall be employed, when the
Churches maintenance is not giuen vn-
to them accordingly, but rather pulled
from them most shamefully: yea, what
meane men are there, that will to their
great charge maintayne their sonnes in
the vniuersities for the benefite of Gods
Church (for very fewe of greater calling
dedicate their sonnes as Anna did Sa-
muel to the Lords ministerie) when they
see that learning, vertue and religion, are
not preferred and rewarded for learning,
vertue, and religions sake: and that (as A-
ristodemus of Lacedemon saide, money,

mo.

money is p m^{a} . without money either gi-
ue to corrupt patres, or corrupt brokers,
the Churches allowance is very hardly
come by. Lent shifte is found fault with
long ago, but sure I am, that the shriuing
or rather shauing of the Churchemen,
as it is more costly then Popishe shifte,
so is it in some sorte, as greate an enemy
to Gods religion, as that trumpery was.
If that which I haue set downe in my
Treatise of the Sacramentes, or in this
booke can not worke the good (I meane
the vnfained conuersion) of suche, as ey-
ther haue, or doe poll the Church, let
them remember, that even the popishe
saie, (howsoever they are wide, both of
white & butte, in many weighty pointes
of Gods religion) doe both mislike and
condemne the giuing and taking of mo-
ney, or pensions for cleargy liuinges,
and thinke it a very absurd thing (as it is
indeed) that anie patrone, because he hath
right according to the lawe, to present a
fitt man, shoulde pull away either the
whole, or the least part of h churches pro-
uision. Secondly, that the time will
come, when these gracelesse cozmozantes
shal

shal sing this song with þ king of Babilō,
Uocetur Daniel, sende, sende, for a godlie *Dan. 5.*
 preacher: & with þ king of Israel, *Ora pro* 1. King. 13.
me, &c. O man of God, pray þ my withe. *Exod. 8.*
 red hād may be restored: & with the king
 of Egypt, *Ora te dominū ut auferat ra-*
nas, Moses and Aaron pray ye to the lord,
 that I and my people may bee rid of the
 frogges. Let thē remēber (I say) þ the
 time wil come, whē they shall sing this
 sōg with these vngracious princes, how-
 soeuer they either haue or doe poll godlie
 mē of þ churches maintenāce. *Al. Q. Ful. T. Linus lib.*
 ius vncouering the one halfe of Junoes 42.
 tēple, þ he might couer another tēple in
 Rome wth the same tiles, was greatly both
 misliked & condemned by thē of Rome for
 his fact: if they told him that Pyrrhus and
 Annibal would not haue faulted so, and þ
 the pulling of þ tiles, from priuate mens
 houses had bin too much, & therfore frō þ
 Church, was intollerable, if they cau-
 sed the tiles of Junoes temple to be sent
 home againe: may not such as either gar-
 nish their houses, or themselves, or both,
 with the spoyle & ruine of Christiā chur-
 ches, be iustly both misliked & condemned?
 may

1. Sam. 6.

Luke 19.

Ier. 13.

may they not be truly tolde, that the Egyptians, & Philistines would not spoile the Temples of their idols, and that the Churches mayntenance is too holy and precious a thing for them to laye their fingers on, and may they not bee iustly called on, to returne home againe not the cyles of Junoes Temple, but all that which belongs to the maintenance of almighty Gods religion: The Philistines when they sent Gods Arke from them, sent it with a gift. Zacheus of Jericho, did offer fourefold restitution, if he had iniuried any man. The Churchemen desire not any ouerplus, and vsurie of them, which eyther haue or doe poll the liuings of the Church: onely they desire restitution of the principall, that is, of their owne. To conclude, if Churchepollers haue any sparke of Gods feare & religion in the, if they be not as the black moore, which cannot change his skin, or as the Leopard, which cannot chaunge his spots, if they honour our gracious Prince, if they loue this noble Church & Kingdome, if they haue Englishe mens hearts, if they beleue & there is a heauen for

for Gods servants, & a hel for Church ob-
bers, the let them not vse Gods Church,
as y^e young wipers doe their damme, that
is, breake the bodie of her: but let them
change their monstrous course, and if it
please them not to be good to the church-
men, let them be good to themselves, & re-
member that the wylde alle, though shee
smulle by y^e winde at her pleasure, is found
in her moneth: & if it like them not to
fauour themselves, let them be good (I
will not say to Carthage, as Tertullian
said to the president of Carthage in ano-
ther case) but to y^e Church of God, which
is Christs both body & spouse, betweene
which church, & his maiesty, bicause, there
is a very sure and inseparable knot, it is
most certayne, that the iniurie done to the
Church, reacheth to Iesus Christ y^e head
and bridegroom of the Church, before
whose iudgement seate we must all ap-
peare, and receiue according to that we
haue done in this body, whether good or
euil. 2. Cor. chap. 5.

*Plin lib. 10
chap. 62.*

Iere. 2.

*Tertul. ad
Scap.*

Ephe. 5.

 **A Table of suche
points as are contained
in this Treatise.**

I **VV** **H**at the visible Church is, &
why it is called vniuersall.

2 Without the Church there is no
saluation.

3 The preaching of Gods worde, and
the sincere administration of the Sacra-
mentes, are the essentiall markes of Christes
Church.

4 Godly and learned ministers must be
freely and bountiffully provided for.

5 We may not forsake Gods Church,
though there bee euill men or blemishes in
it.

6 There is but one onely true Church.

7 The estate of the Church in the
time of grace, is much better then the estate
of the Church, eyther before or vnder the
lawe.

8 They are not alwayes the Church,
which vaunt themselues to be the church.

9 The visible Church consisteth of
good

The Table.

good and bad.

10 The particular Churches are mixt of the elect and reprobate, but they are not called Gods Churches, but for the electes sake.

11 The external estate of Gods church, is subject to many chaunges in the worlde, therefore Gods Church is not alike visible at all times.

12 The visible church must not be tied to any place or persons.

13 Gods church cannot be quenched.

14 God hath his Church alwayes in earth.

15 The reprobates are not of the Church.

16 Succesion of Bishops is not an infallible argument of Gods church.

17 Antiquitie is no sure argument of Gods Church.

18 Euerie vnitie is not a sure argumēt of the true church, neither is euery discorde a sure argument of a false church.

19 Multitude is not an infallible argument of Gods church.

20 The church is not to be measured by the external shew.

The Table.

21 None, which are or haue beene alien-
ents from the Church of God, are to bee ad-
mitted rashly into it.

22 Gods Church may erre.

23 The Church is not perfect in this
worlde.

24 The Church of Rome hath and may
erre.

25 They may not be accompted Schis-
matikes, whiche forsake the Church of
Rome.

26 The Church must be built vpon the
word of God.

27 The Church is knowen by the
worde of God.

28 Iesus Christ alone, is the foundation
of his Church.

29 What the catholike Church is,

30 The catholike Church is not visible.

A Godly

A Godlie Treatise of the Church.

1 What the visible Church is, & why
it is called vniuersall?



The visible church is þe cō-
pany of those which make
profession to serue þe true
God in Christ. This visi-
ble Church is called vni-
uersal, because it is tyed
not to any certaine place, persōs, or time,
but is dispersed through þe whole worlde,
and shall so continue vntill the ende of
the worlde.

2 Without the Church there is no
saluation, that is to say, vnlesse we be of
the assembly of Gods children we can-
not be saued.

BEhold, darknes shall couer the earth,
and grosse darkenesse the people, but
the Lord shall arise vpon thee, & his glo-
rie shall be seene vpon thee. Isa. cha. 60.
ver. 2. By whiche wordes it is manifest,

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that onely the Church is partaker of the
light of Gods spirit, and of the brightnes
of his fauour.

In Mount Sion, and in Ierusalem,
(that is to say in the Church) shalbe de-
liuerance. Ioel chap. 2. ver. 32. There-
fore without the Church there is no sal-
uation.

The Lorde added to the Churche
from day to day, suche as shoulde be sa-
ued. Actes chap. 2. ver. 47. Therefore
without the Churche, there is no salua-
tion.

Christ and his Church, are most sure-
ly linked together, for Christ is the bride-
groom, and the Church is the spouse.
Ephe. chap. 5. ver. 25, 29, 30. Howe then
can any be with Christ, which is not with
his spouse (that is to say) in Christes
Church? Cyp. lib. 2. Epist. 8.

He cannot haue God to be his father,
which hath not the Church to be his mo-
ther. Cyp. de unitate Eccle. The Church
is called the mother of the faithful, be-
cause she nourishes them alwayes by the
word of truth.

Noe, and his familie had perished in y
flood,

of the Church.

flood, if they had not continued in y^e Arke,
Gen. chap. 7. ver. 21. 22. 23. The brāch,
which is cut from the vine, cannot but
wither. A mā's arme, which is cut frō his
body, is quickly without life. They whi-
che are without Gods Church, are voyde
of Gods spirit, whacsoeuer visage of ho-
linesse they put on amongst men. Augu-
stine is flat for this, Epistle 50. and 152.
So is Lactantius, lib. 4. chap. 14. & 30.

When any Popish Heretike blesse the
name of the Church, as an argument to
draw vs from the written word, we must
answer, that hee is not ioyned to the
Church, which is severed from the Gos-
pell, and that whosoever setteth vp a
Church without the word, buildes not a
Church, but a hoggescote.

Question. If there be no saluation without the
Church, what shall become of thē, whiche
haue not heard of Christ:

Answer. They cannot pretend ignorance, for
the great booke of the heauens, wherein
Gods glorie is written in capital letters,
is opened wide vnto them. Psal. 19. vers.

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1. I graunt that the condemnation of such shall not be so grievous, as theirs, which haue heard the Gospell, and condemned it: notwithstanding they, which haue not heard of Christ, shall not bee saved, seeing they haue in themselves sufficient matter of condemnation, I meane, first, originall sinne, and then manie actuall sinnes, whiche flow from originall sinne, as riuers doe from the spring head.

Question.

If there be no saluation without the Church, in what case are they, which are iustlie excommunicated, that is to saye, are cut off from the assemble of the faithful?

Answer.

They are in a dangerous case, for if it be a grievous thing to bee cast out of a wel ordered common wealth, it is more grievous to bee cast out of the Church, which is Gods common wealth. If David, when hee was shut from holy meetings, not for any fault of his, but by the enuie of his enemies, lamented his owne case very bitterly, & preferred the state

of the Church.

of the Sparrowe, and Swallowe before his
owne: how would David haue byn grie-
ued, if he had bin iustly barred from the
Lords tabernacles? Psal. 84. ver. 1. 2. 3.

Besides, they which are iustly excommu-
nicated, are deliuered to Sathan, y^e is to
say, are aliēts from Christes kingdom, &
are vnder the power & authority of Sa-
thā: so were the incestuous Corinthiā, & 1. Cor. 5.
Theodosius the Emperour, vntill they Theod. lib. 5.
were reconciled to Gods Church. The cap. 18.

captiuitie of the Israelites was great vnder
Pharao in Egypt, & vnder Nabucho-
donozor and Balthasar in Babylon, but
the captiuitie vnder Sathan, goes be-
yond it: for whatsoever is bound in earth,
is bound in heauen, Mat. cap. 18, ver. 18.

The Popes excommunication against
our noble Queene, and her best subiectes
hath not so much ground in Gods book, to
stand vpon, as y^e Iewes excommunicatiō
had, when they cast Christ and his Apo-
stles out of their Synagogues.

Question.

If the Popes excommunicatiō against
our gracious soueraigne Q. Elizabeth
were lawfull, whether might y^e subiects of

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Englände deny their obedience to her
Majestie, and depose her from her king-
dome?

Answer.

They might not: my reasons are
these. Tiberius was a wicked Emperour,
yet Christ and Peter payde him tribute.
Math. chap. 17. ver. 24. 27. Nero, Do-
mitian were persecutours of Gods
Churche, yet the Apostles, & other godly
men obeyed them. The Emperour Juli-
an was a wicked Apostata, but the an-
cient Christians obeyed him. Theodosi-
us the Emperour was excommunicated
by Ambrose the Bishop of Mediolanū,
but Ambrose obeyed him, even during
the time of his excommunication. The-
odor. lib. 5. cap. 18. If these Emperours
were obeyed, shall not our gracious so-
veraigne, (though she were iustly excom-
municated) bee dutifully obeyed of her
subiectes? Are wee commaunded to ac-
compt another, whiche is iustly excom-
municated, not as an enemy, but as a bro-
ther, and shall we not performe the like
to our noble prince, if he were iustly ex-
communicated? and sure I am, that those
men

1. Pet. chap. 2.
ver. 13.

Euseb. lib. 3.
cap. 20.
Sozom. lib. 5.
cap. 4.

2. Thessal. 3.
ver. 15.

of the Church.

men are very farre fro performing this
duetie to her Maestie, which denie their
lawfull obedience vnto her. Besides,
what warrant had Pius the first, & Gre-
gorie the 13, to discharge the subiectes
of England of their allegiſſance: if it bee
ſaide that Saint Peters keyes are war-
rant inough, and that Gregorie the 7. had Platina in
no better when he dealt againſt Henrie Greg. 7.
the Emperour, nor Gregorie the ſecond,
Innocentius the fourth, Paſchaliſ the 2.
when they dealt againſt the Emperours,
Leo, Fridericus, and Henrie the 4. nor
Pope Zacharie, and Martyn the 4. when
they dealt againſt Childericke the king
of Fraunce, and Peter the king of Arra-
gonia: I anſwere, that Peters keyes
(though the Pope had good right to the)
ſerue not to giue entrance into, or to ſhut
out of earthly kingdomes, for they are
keyes of the kingdome of heauen. Math.
chap. 16. ver. 19. And who knowes not,
that the kingdome of heauen (that is to
ſay, eternall life) is a thing farre differre
from the kingdome of the world: A ſa-
lutarie, & manifeſtation, (which is a notable
& ſoueraigne medicine in Gods church)

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1. Cor. 5.

the punishment of the conscience, not of goods, nor of the body (otherwise then by some shame & reproch, which waites bypon our separation from the Church of God, and so are S. Pauls wordes of the destruction of the fleshe, to be understood;) therefore they which haue purposed since the Popes excommunication against her maiestie, eyther to hurt her royall person, or to depose her from her kingdom, as they haue passed the listes and bounds of a excommunication, so their sinne is very grosse, & exāple very dangerous.

3. The preaching of Gods word, & the sincere administration of the Sacraments, are the essentiall markes of Christes Church: and where these markes are, there vndoubtedly the true church is, though there bee otherwise in that Church some blemishes.

Rom. 10.

If the Church be the assemblie of the faithfull, and faith commeth by hearing, and hearing by the worde of God, it is a cleare case that the preaching of the worde belongeth to the essence of the visible Church.

of the Church.

We are taught in Gods booke, that the **Mat. 28.**
Sacraments instituted of Christ, are the
seales of Gods word, therefore the Sacra-
ments, pertain to the essence of the visi-
ble Church.

The Churches of Israel and Iuda, were
therefore Gods Churches, because they
had Gods law preached & circumcision &
the passeouer (which were their Sacra-
ments) administered amongst them. **Iosias, 2. Chron. 34.**
he might plac Gods Church aright, cau- & 35. chap.
sed the booke of the lawe to be published,
and a passeouer to be proclaimed. **Ezra Nehem. 8.**
after his retorne from Babylon, expoun- **Ezra. 7.**
ded Gods law to the Israelites, & resto-
red the true vse of the Passeouer.

S. Luke setting down the estate of the
Primitive Church in orientall coloures,
saith, that they continued in the Apostles
doctrine (which is the life of the Church)
and fellowship, (that is in performing of
Christiā duties one to another,) & brea-
king of bread (which is in the administratiō of
the holy supper,) & prayers (which is publike
prayers, in which consisteth the professi-
on of our religio). This excellent Church
had the Apostles doctrine, and the holpe
commu-

Acts 2.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

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communion, therefore it was the church of Christ. If any saye that the Sacrament of baptisme is not here mentioned. I answer in a worde, that Saynt Luke needed not to mention Baptisme, seeing he speaketh of such as were already baptised.

1. Cor. I.

2. Cor. I.

Galat. I.

The Churches of Corinth and Galatia, had great blemishes in them: yet because they had Gods truth & sacraments among them, they are accounted by S. Paule the Churches of God.

2. mod. M.

2. mod. I.

Num. 10.

2. mod. A.

If the sound preaching of the worde, and the administration of the sacraments, are the essentiall marks of Gods church, then learned ministers are necessarie: for they blow the Lords silver trumpets, & put their hands to the framing of the silver vessels of the temple. If Godlie and learned ministers are necessarie and singular ornaments in the Church of God, then schooles of learning, and Uniuersities (wherein students are made fitte to serue Gods Church) are especially to be regarded. Such schooles of learning were at Nayoth in Samuels time, at Iericho, and Bethel in Elizeus time, at Ierusalem,

1. Sam. 19.

2. King, 2. &

22. chap.

Of the Church.

rusalem in Iosias time, at Corinth in S. Calvin in 1. Paules time, and such are now with vs in Cor.chap.14. Cambridge and Oxeforde. If these be verse 32. upholden, religion flourisheth, and consequently Gods blessings increase in this land. If these goe to wracke, farewell religion, and the good estate of the commonwealth. But Uniuersities and schooles of learning, must needes decay, when the students are not provided for, & imployed accordingly: and preferred and imployed they cannot bee, if either the Churches maintenance be pulled away, or Church livings be bought and sold for money or pensions.

4 Godlie and learned Ministers must bee freely and bountifullly provided for.

BEware, that thou forsake not the Levite, as long as thou liuest vpon the earth. Deut. chap. 12. ver. 19. Almighty God commanded the Israelites to haue especiall care of the Levite, therefore they might not vse him like a drudge, or send him a begging. If the Levite must be

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Mat. chap. 11.
ver. 11.

he excellently bled, greater regarde must be had of the minister of the Gospell, whose calling (because it is greater then Iohn the Baptistes, is farre aboue the Leuites.

Leuit. chap. 6.

2. Sam. 10.

Gods Church is the piller & ground of truth. 1. Tim. cap. 3. ver. 15. because by y^e ministry of the word Gods truth is preserved in the Church. If the ministerye of the word preserves this precious iewel in the church (as the priests did the fire vpon the altar in the time of the law) the they, which hinder Gods ministry, doe robbe Gods Church of inestimable treasure: & hinder y^e ministry do they, which discourage the learned ministers by powling the of the churches prouision. But if David sending his seruants to comfort y^e king of Ammon after his fathers death, tooke in great dudgeon the shauing of his seruantes beards, & cutting of their garments, will almighty God take it in good part, that his seruants whom he hath furnished with excellent giftes, for the comfort of his church, are polled & shaued of their maintenance, & stripped as it were into their shirts, and handled as dishcloutes.

Who

Of the Church.

Who goeth a warfare any time at his owne cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, & eateth not of the milke of the flocke? 5. Cor. chap. 9. ver. 7. If they whom S. Paule mentions in this verse, are provided for either of the common charge, as the souldier, or by the fruit of the vine, as the husbandman, or by the mylke of the flocke, as the shepheard: It is most equall that learned ministers should haue large allowance of the churches charge: for their warfare, vineplanting & sheepfeeding doeth as farre passe the others, as the precious diamond doth the peeble stone.

We beseech you brethren, if you know (if is haue regard of) the, which labor among you, if ye haue them in singuler loue for their works sake, &c. 1. The. cap. 5 ver. 12 13. If learned ministers must be especially fauoured, they may not bee kept from their owne: if they must be singulerly loued for their works sake, they may not be trode vpon, as y^e mire in y^e streets, nor spoiled by graceles men of y^e churches maintenance. But churchpollers loue churchmen,
as

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as Philippiades did his father, when hee
Aug.epist.168. cudgeled him, and as a ruffler in Augustines time did his mother, whom hee used in like sort most unnaturally.

Balthasar the king of Babylon in the midst of a great feast, called for the golden vessels which were brought from the temple of Jerusalem: they were brought unto him by his seruantes. The king & his princes, his wiues & his concubines did drinke wine in them: but marke what followes in the Text. At the same houre appeared fingers of a mans hand, which wrote ouer against the candlestick, vpon the playster of the wall of the kings pallace, and the king sawe the palme of the hand, that wrote. Then the kinges countenance was chaunged, and his thoughtes troubled him, so y^e the ioynts of his loynes were loosed, and his knees smote one against the other &c. Dan. cha. 5. ver. 2. 3. 4. 5. 6. If Gods iudgementes appeared notably and strangely against a mightie monarche, for drinking in a hauery in the holy vessels of the temple of Jerusalem, will he spare meane men in comparison of him, which by spoiling the
the

Of the Church.

the Church robbe GOD of his glorie,
Gods ministers of their maintenance, &
Gods people of the food of their soules:
If neither the great riuer Euphrates,
nor the high and thicke walles of Baby-
lon, could keep Gods iudgemēts from y
king of Babylō, shall any eyther cunning
dealing whatsoeuer, or mighty bulwarks
be able to deliuer Churchrobbers frō the
vengeance of almighty God? Iulian (the
Emperour Iulians vnkle) commaunded
the holy vessels to bee brought into his
treasurie: Almighty God punished him
very strangely for it, for he cast those ex-
crementes vpwārd, which shoulde haue
passed downeward, and so the beast died.
If God spare not the Cedars of Liba-
nus, he will not spare the Firre trees: if
the Dakes of Basan goe to wracke, what
shall the bofetree looke for? Callisthe-
nes set fire vpon the holy gates, but he
was burnt himselfe for it. Pyrrhus rob-
bed the temple of Proserpina, but the
shippes which carried that treasure, did
miscarrie, and Pyrrhus himselfe neuer
thriued after.

Theod. lib. 3.
cap. 12, & 13

2. Mach. cap.
8. ver. 33.
T. Liuius li. 29

Heliodorus,

Doe pee not knowe that they, which
C minister

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1. Cor. chap. 9.
ver. 15.

minister about the holy thinges, eate of
the thinges of y^e temple, & they which wait
at the altar, are partakers with the altar.
So also hath the Lorde ordayned, y^e they
which preach the Gospell, should live of
the Gospell. 1. Cor. cap. 9. ver. 13. 14. As
if S. Paule should say, the Priests in the
time of the law were bountifullly proui-
ded for, therefore Gods ministers must
be excellently dealt with. The Apostle
saith, that the Lorde hath ordayned, that
they, which preach y^e Gospell, should live
of the Gospell, therefore they which are
not carefull for the minister, breake the
Lords decrees, much more they which rob
the Church, & the minister. If any reply
y^e S. Paule liued not alwayes of y^e Church
thes charge, I graunt it to be true, & the
reason, why Paule abstayned, was, that he
might not be inferiour to the false Apo-
stles of Corinth, which taught freely, y^e
they might corrupt the of Corinth more
easily.

Be not deceiued, God is not mocked:
Galat. chap. 6. ver. 7. Many amongst
the Galathians, defrauded the ministers
of their maintenaunce: least they should
want

Of the Church.

want some cloake for their absurde dealings, they gaue out, that they must haue care of their families, and that the ministers must preach the Gospel of free-cost: but the Apostle answeres them roundly in this sort, be not deceiued, &c, As if he should say, you that deale hardly with your ministers, deceiue your selues, and though you goe beyond them, yet almighty God sees you well ynough, and cannot be mocked. It is Satrans drift to take from men, if he can, the truth of Gods religion, and to that end he openeth his whole packe of subtilties. When the Deuill cannot compasse y, he laboures mightely to hinder Gods religion by alluring wicked men to pull away y maintenance of the ministers. For what learned minister can attend vpon his study, if he want bookes, or teach Gods people, if he want necessaries. Aristotles iudge (I confesse) was enioyned to worke, & did abide chastisement, but he had meate (y is to say all things necessary) allowed him.

Arist. in Oe.
con.

The Elders that rule well are worthy of double honour, specially, they which

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labour in the worde and doctrine. For the Scripture saith, thou shalt not mouzell the mouth of the Oxe, that treadeth out the corne: and the labourer is worthy of his wages, &c. 1. Tim. chap. 5. ver. 17.

18. If learned and painfull Preachers are worthy of double honour, it is a foule shame not to prouide for them, & a grosse sinne either to crop or girdle their maintenance. Saint Paule vseth two reasons to proue, that the ministers must haue prouision accordingly, the first is out of the lawe, and is this, thou shalt not mouzell the mouth of the Oxe, that treadeth out the corne: as if the Apostle shoulde say, the Oxe may not be pinched of his prouender, therefore the learned minister may not be pealted with. The seconde reason is out of the Gospell, and is this: the Labourer is worthy of his wages, as if he shoulde say, every meane labourer must haue his hire, as the Ditcher, Thresher, Damber, &c. Therefore the learned minister, which sowes spirituall things, may clayme of duetie to reape carnall thinges, and if of duetie hee may clayme them, then he may not be either shaued or polled

Deut. chap. 25.

Math. 10.

1. Cor. chap. 9.
ver. 11.

of the Church.

polled of them.

The ministerie is the strength of the lande and the life of the lande. That it is the strength of the lande it is manifest for whē the ministers by sound preaching doe banquishe riot, adulterie, concousselle, pride, idlenesse &c. (Of whiche sinnes many diseases, beggery, translating of inheritances frō the right heires, unnecessary dearth, sedition, rebellion, polling of Churches and Churchmen, &c. doe growe) they may be truly called the strength and defence of the commonwealth. In Elias time the strength of the Israelites armie did consist of Chariots and horsemen. Elizeus seeing Elias taken up by a whirlwinde into heauen, use these wordes: My father, My Father, the Chariot of Israel, & the horsemen thereof: whereby Elizeus meant, that Elias by his ministerie had been both Chariot and horsemen for the defence of the Israelites. That the ministerie is the life of the lande, it is cleare by this: Salomon saith that where prophesie (that is to saye the expounding of Gods worde) is want, the people perish, Prou. 29.

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Amos 3.

1. Thess. 5.

therefore where Gods religion is taught
the people are alive. Amos teacheth vs,
that no famine is so grievous, as y^e famine
of Gods worde, therefore where Gods
truth is deliuered, the people are free fro
y^e sorest famine. S. Paule charging them
of Thessalonica, not to quench the spirit
(that is the giftes of the spirit) commands
them not to despise prophesying (that is
to say, the expounding of the word) there-
fore it is a good consequent y^e the mini-
stery of the worde is the life of a Christi-
an kingdome. If the ministry be the life
of a Christian kingdome, what detraite they
to be thought of, which thrust it as farre
as may be, and make it a peece of their
study not to benefite the Church, which
is euery mans burthe; but to spoyle the
Church of their maintenance which be-
longs of dueety to learned Teachers y^e
the good estate of the ministry be the
strength of y^e land, what do they detraite,
which wil very hardly allowe it any good
place in the lande. If it bee the life of
the Lande, what detraite are they to
the Lande, which for boyle bittes, and
curled pions preferre corrupt men
whiche for want of sound learning, are

of the Church.

unfitte to teache, and for want of Gods
ly wisdom are unfitte to gouerne. It
may be truly sayd, that since the raygne
of our gracious Soueraigne Queene
Elizabeth, manye Students in Cam-
bridge and Dreforde are come to excel-
lent prooffe. If their learning, found-
nelle in Religion, and ocher vertues bee
regarded, they are singular: if their wits,
they are I am sure equal at the least to o-
ther mens, what seruise they are able to
do, would easily appeare to Gods glory,
& y great good of the lande, if they were
employed according to their giftes: I
meane not siluer and golden giftes which
are the best Logicke, and surest Rhetor-
ricke to perswade corrupt menne, but
Gods notable graces and giftes for the
which Pharaos preferred Ioseph in E-
gipt, & Darius preferred Daniell in Ba-
bilon. Is it not a straunge case, that
in Trinite, and Saint Johns Col-
ledges in Cambridge (whiche are two
of the greatest Colledges wee haue)
not one fellowshipe fallies boyde some-
times in a yeere, and more? Doeeth not
this speake, yea rather cry very lowde,
that there is little hope of places

Gen. 41.
Dan. 6.

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for younger students, & that fitte men are
not provided for :

Possid. in vita
August. 10.
cap. 24.

A noble man of Hippo in Afrike,
which lived at Carthage, gaue a posses-
sion of his owne accorde to the Church
of Hippo, where Augustine was By-
shop: he sealed his deede of gift, & sent it
to Augustine for the Churches behoofe,
onely he reserved for his life time, the
vse and profit (but not the proprietie) of
that possession. Augustine receiued the
writings, and commended the giuer.
After a few yeeres this noble man desi-
red his deede of gift againe, but sent five
paunderes for the poores reliefe. Augu-
stine seeing the noble mans inconstancie,
was mightely grieved, yet without delay
deliuered the writings, but refused his
almes, and by lettersooke him by
roundly for his hypocrisie, and exhorted
him to earnest repentance, &c. If Augu-
stine dealt sharply with the noble man of
Hippo, for calling backe his owne deede
of gift, how would he shake those com-
raunts (if they were nowe alive) whiche
spoyle the Church of other mens deede
of gift? If Augustine refused, y. pounds
sent

of the Church.

sent by this noble man of Hippo for the benefit of the poore, what account would he make of their almes, whiche poll the Church and Churchmen, would he put it into the poore mans bore? It is certayne he would not, least he shoulde bee guiltie of giuing countenance to gracelesse men, and of giuing Gods religion a grieuous blowe.

Gods enemies, when they would ouerthrow religion, gaue streight charge that the Christians should not be trained vp in learning, so did Iulian the Emperour. If I should say, that they whiche either poll the Church liuings, or for money preferre corrupt men, are of Iulians stampe, it might seeme a hard speech, but it is neither so hard, nor strange as their dealinges are. For is it possible for schooles to thriue, if the vniuersities decay? And can the Vniuersities prosper, when the learned studentes are not furnished with maintenaunce? The Vniuersities of Cambridge and Oxford are the frise of the ministerie, and the seede of religion in England. If the good studentes, which are worthy of preferment,

Aug. lib. 8.

Confes. cap. 5.

Socrat. lib. 3.

cap. 12.

Exord.

Concl.

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be not prouided for, what place shall the
 younger students haue? How shall they
 grow in studie, when for want of conue-
 nient encouragement in the Uniuerſity
 they are fayne to leaue their ſtudies be-
 fore they be ripe, and ſo become pettye
 ſchoolmaſters, or ſeruing men, or vn-
 timely miniſters: yea, to ſpeake more
 plainly, who ſees not (if he bee not ſtarke
 blynd) by the want of encouragement for
 ours, & by bountifull prouiſion by the Po-
 piſh ſort for theirs, is as a great hel to cal
 many to their ſeminaries at Rome in I-
 taly, & at Rhemes in France. And who is
 there (if he ſet not Gods feare before his
 eyes) who is not eaſily moued to preferre
 wealth before want, & good maintenance
 before beggery. I confeſſe their fault is
 great, which preferre the Riches of E-
 gypt, before by Lords Manſions in the wil-
 derneſſe, as the Iſraelites did, and which
 ſell their birthright for pottage as Eſau
 did: But woe to thoſe Cormorants whole
 Churchpolling and bybery, is the greateſt
 hurt of the Church, and the ſpoyle and
 vndoing of many a goodly witte. But
 that I may ſomewhat comfort ſuch ſtu-
 dents,

Exod. 16.

Gen. 25.

Of the Church.

bentes, as are almost discouraged, may
 it please them to call to mynde two Chri-
 stian lessons, first that David and Moles
 (which were excellent personages) chose
 the one, rather to be a doore keeper in the
 Lordes house, then to dwell in the taber-
 nacles of wickednesse: the other rather
 to suffer aduersity with the people of
 God, then to be called the sonne of the
 king of Egypts daughter. Secondly,
 that our life is more woorth then meate,
 and our bodies then rayment, that the
 foules of the ayre are fed, & that Lilies of
 the field are by almighty God more beau-
 tifully clothed, then Salomon in all his
 glory was: therefore he will haue great
 care of goodly sentences in such sort and
 time, as shall make most for his greate
 glorye, and their singuler comfort.
*Bona Dominus qui non tribuit sepe quod
 volumus, ut quod malimus attribuat.*
Aug. Epist. 54.
 Wee may not forsake Gods
 Church, though there be euill men or
 blemishes in it.

Psal. 84.

Heb. 11.

Math. 6.

The

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Heb. chap. 10.
ver. 25.

43. 129

Esay 1.

41. d. 11

40. d. 11

1. Cor. 3. 5. 6.

& 12. 15. cap.

The Apostle giueth streight charge not to forsake the fellowship that we haue amongst our selues, as the manner of some is. Because forsaking of the Church was a disease in that time, the Apostle giueth them a medicine for it.

The Church of Ierusalem was greatly out of temper in Esaias time, for it was in our Saviour Christes religion was foully staped, and there was great corruption in their manners. Notwithstanding, the Prophets did neither erecte for themselves eyther new churches, or new altars, but offered by prayers in the temple of Ierusalem, which they would not haue done, if it had been lawfull to haue departed from that Church.

In the Church of Corinth consention was rife, the incestuous man was tolerated, the article of the resurrection was shrewdly shaken, and Gods gifts were made to serue the ambition of men, not the profie of the Church: yet Paule willesh not any man to departe from that Church.

Almighty G D D. resembleth his Church to a vine, to a Corne field, and to a flocke

of the Church.

a flock of sheepe: though the vine be spoiled, it is the Lordes vyne: though the field haue weeds in it, it is y^e Lordes field: though the flocke runne astray, it is the flocke of Christ, and therefore not to bee forsaken for the abuses of it: we must rather pray for skilfull ministers to reare vp, and to dresse his vine: to labour & to weede his ground, to gather in, & to feed his flocke.

Augustine repproueth Emeritus y^e Donatist, because hee departed from the Church. Epist. 64.

Wee may not detest the oyle presses, Aug. epi. 137. because of the foame of the oyle, nor forsake Gods Church, because we see tares Cyp. lib. 3. in the Church: it is our partes to be carefull, that we may be wheate. Epist. 3.

Wee may not leaue the Lordes floore because of the chaffe, nor breake y^e Lordes nettes because of the euill fishes, nor forsake the Lordes flocke because of the goates, nor depart from the Lordes house because of the vessels of dishonour, nor for the iniquity of the badde, leaue the v^enity of the good. Aug. Epist. 40.

They which made the Idol, (he meaneth

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meaneth the golden Calfe) were slayne
Aug. epist. 162 with the sword which is an vsuall death,
& Epist. 172. but they which would make a schisme di-
Exod. 32. ed strangely, for y^e chiefest of the were de-
Num. 16. uoured by the opening of y^e earth, and the
multitude which consented to them, was
consumed with fire.

Aug. epist. 209 We may suspect our selues to be in-
fected with great pride, whē for y^e sonnes
of iniquity we forsake the pastures of va-
nity. Christ hath commaunded vs to asse-
ble together, & hath reserved to himselfe,
the separation of the good and bad. For
it belongeth to him to separate, which is
free from errour.

The Nouatians, Donatists, Anabap-
tistes, &c. doe leaue the Church of God,
because all staynes & blemishes are not
remoued out of the Church.

As we may not forsake Gods church,
though there bee euill men or blemishes
in it, so is it euery mans duety (within y^e
compasse of his calling) to reforme euil
men, and to remoue blemishes.

6 There

of the Church.

6 There is but one onely true Church.

The Church is Christes body and spouse, Christes body and spouse is but one. By done is one.

Ephe chap. 5.

Cant. 6.

S. Paule saith of the whole Church, & we are all one in Christ Jesus. For amongst the faithful, there is one body and one spirite, one hope, one Lorde, one faith, one Baptisme, one God. Therfore all the particuler Churches, which consent in true religion, must be accompted but one onely Church.

Galat. 3.

Ephe. 4.

There are many beames in the sun, and yet the light thereof is but one: there are many braunces in a tree, and yet but one body of the same tree: many riuers doe passe from one fountayne, & yet the fountayne is but one: so is there no more but one only Church (saith Cypr.) dispersed farre and wyde, as appeareth by the particuler Churches.

De simplici
prelat.

The vnity of the Church consisteth not in a bodily dwelling together, (for that cannot be) nor in the same outward Ceremonies (wherein the particuler Church

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Churches doe often differ, and maye vse their liberty to edification) but in an assured consent of doctrine and faith.

1. Cor. 10.

Aug. Epi. 157

Math. 20.

The Israelikes Church and ours is one and the selfe same Church (touching the substance) for thetr Church and ours haue the same sacraments, the same faith, and the same saluation in & by one comfortable Messias. The difference of times is no reason, why the Churches before, vnder, and after the lawe, shoulde not bee one Church. The vineyard in the gospel was one, & the selfe same vineyard, albeitt at diuers times, diuers were admitted into it.

Ephes. 2.

Iohn 10.

I confesse the Jewes & Gentiles were two before they were vnited in Christ, but after they were vnited, they are compared to one body whereof Christ is the head, and to one buylding whereof Christ is the foundation & corner stone, & to one flocke whereof the same Iesus Christ is the shepheard.

7 The estate of the Church in the time of grace is much better then the estate of the Church either before or vnder

of the Church,

under the lawe,

The earth shalbe ful of þ knowledge
of the Lorde, as the waters that cou
uer the Sea. Isai. chap. I 1. verse 9. The
prophet Esay speaketh of churches, which
shoulde be assembled in the time of the go
spel. It is true, that the Israelites were
not destitute of knowledge: But wee
haue greater measure of knowledge, thē
they had: for of Christes fulnesse we haue
receiued euen grace for grace. Ioh. cha.
I. ver. 16.

And it shalbe in the last dayes, sayeth
God, I will poure out of my spirite up
pon all fleshe, and your sonnes, and your
daughters shall prophesie &c. Acts chap.
2. ver. 17. Gods spirite is more plentiful
in Christis time then before. For it is ma
nifest by this place, that as a greater nu
ber are partakers of Gods singuler gra
ces in Christes time, then either before
or vnder the law: so they haue larger al
lowance, & greater measure of Gods in
estimable treasures.

No man hath seene God at any time,
the onely begotten sonne, which is in the
bosome

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bosome of the father, he hath declared him. Iohn chap. I. verse 18. The Evangelist Iohn saith that Christ was in Gods bosome, that is to saie, of Gods secreete counsell, that wee may be well assured, that almightie God doth in the Gospel open as it were his heart vnto vs.

Christ was promised to the Israelites, but is geuen to vs. The Israelites sawe Christ a farre off, we haue him amongest vs. The estate of the Israelites may be cōpared to the breake of the day, the estate of the Christians to the broade day light: their estate to the sowing of the corne, ours to the haruest and reaping of the corne. I confesse that the Israelites had the same light that wee haue, and the same corne that we haue, though not in like measure. For touchinge the substance of doctrine, the Gospel hath added nothing to y^e law, because nothing is set downe in the Gospel, whiche is not contained in the lawe.

8 The

of the Church.

8 They are not alwaies the Church
whiche vaunte themselues to bee the
Church.

The Assyrian Rabsaketh, laying
siege to Ierusalem, bleseth the name
of the Lorde agaynst the people of the
Lorde.

2. King. cha.

18.

Zedechias y false Prophet in his speech
to Micheas, boasted of Gods spirite, but
he was boyd of Gods spirit.

I. King. 22.

The Jewes had oftē in their mouthes y
temple of the Lorde, the tēple of y Lorde,
but they polluted the temple of the Lorde.
They gaue out many times, y Abraham
was their father, but they did not the
works of Abraham. Al they are not Isra-
el, which are of Israel.

Ier. 7.

Iohn 8.

Rom. 9.

Marcion the Heretike reiected the
Gospell, and yet he bragged that he had
the Gospell.

Irenæus lib. 3
cap. 11.

The Donatists did carry the signe of
Christ against Christ, & did bragge of the
Gospell against the Gospell.

Aug. Epist. 61

The old Emperours of Rome after
their cōquests of cities, had y mappes of
those cities caried about in their triūphs:

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Dan. 5.

the Papists after the overthrow of Christes Church, vse in their triumph, the name of the Church, the Church: but they haue as much right to the name of the Church, as the Babylonians had to the holy vessels of the temple of Ierusalem, after the overthrow of the City Ierusalem,

9 The visible Church consisteth of good and badde.

Mat. 25. ver.

32.

BEfore Christ shalbe gathered all nations, and he shall separate them one from another, as a shepheard separateth the sheepe from the goates &c. If the sheepe shal not be seuered from y^e goates before the day of iudgement, it is manifest that the badde and good are mingled together in the visible Church vntill that time.

Mat. 13.

Mat. 3.

2. Tim. 2.

The visible Church is compared to a net, wherein there are good and badde fishes, to a floare wherein there is wheate and chaffe, to a fielde wherein there is both wheate and tares, to a greate house wherein there are vessels of golde and siluer

of the Church.

uer, and vessels of wood and earth, and to Mac. 25.
ten virgins whereof five were wise, and
five foolish.

In external assemblies, the badde are
mingled with the good, so it was in Salo-
mons Temple, & at the marriage feast. Mat. 22.
Cain sacrificed as well as Abel. Gen. 4.
Cham was in the Arke as well as Iaphet. Gen. 9.
Agar was in Abrahams house, as well as Sa-
Gen. 16.
ra. Judas was in Christs company as
Mat. 26.
well as Peter. And euill Angels were in
2. Pet. 2.
heauen till they were cast out from
thence.

When we see any which seemed to
vs goodly members sometimes of the
Church, to become enemies to Gods re-
ligion, and the verie murrayne of the
Church, we may not be discouraged. For
we must remember that the Church is a
great house, and that if they had been of
vs, they should haue continued with vs, &
that many wolues are within the visible
Church, and lastly that mens sinnes (as
fire couered with Ashes) are hidden for a
time: but afterward appeare in their co-
lours. So did the sinnes of Cain, Judas,
Cham, Saul, Demas, & many others.

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Question.

Why wil almighty G^oD haue his Church consist of good and badde?

Answer.

Aug. Epist.

205.

Gen. 19.

Acts 27.

That the good may be exercised and tried as gold in the forname, & that Gods Ioue may appere more notably which for a very little wheate, spareth for a time great floze of tares. The Sodomites were spared because of Lot, the Egyptians because of Ioseph, they which were in the ship because of Paule.

Obiection.

The Church is the Communion of Saints, therefore it hath not both good and badde in it.

Answer.

The meaning is not, that all which are addeled in the Church, are truly sanctified: but rather, that there is no true communion, no true holynesse, but in the Church, calling it (as we commonly vse) by the best part.

The particular Churches are mixt of the elect and reprobate, but they are not called Gods Churches

but

of the Church.

but for the elects sake.

The visible Church (for the elects sake) is called the house of God, the pillar & ground of truth; this cannot be given properly to reprobates & hypocrites. For to be an hypocrite, & pillar of truth cannot stand together.

1. Tim. chap.

3. ver. 15.

The Church is the spouse of Christ onely for the elects sake. For wee are

Ephe. chap. 5

ver. 30.

members of his body, of his flesh, & of his bones. By which words of the Apostle, as the straight and neere knot betweene Christ the Bridegroom, & the Church his spouse doth notably appeare: so it were strange dealing to shut the reprobates & hypocrites within y^e compasse. I confesse, y^e Christ is said to be the propitiation for the sinnes of the whole world, but he is so called, because of the wheate, (that is, Gods elect) which is dispersed throughout the whole world.

1. Iohn 2.

Aug. Epist. 4 8

A heape of wheat, though it haue chaffe amongst it, is not called a heape of chaffe, but a heape of Corne, because it is a heape, by reason of the Corne. A tunne of wine, though it haue lees in it,

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Mat. 13.

is called not a tunne of lees, but a tunne of wine, because it is a tunne by reason of the wine. No man did ever call that the fælde, (wherein the tares appeared with the wheat) a feld of tares, but a feld of wheate, because it was sowed with wheate. In like sort, the visible Church, though it consist of good and badde, is and must be called Gods Church because of the elect.

When we say, that the vyne yeldeth wyne for the vse of man, we meane not the dead, and withered, but the fruitful branches of the vyne. In like case what soeuer is spoken of the church is so to be referred to the visible Church, that it belongeth to the elect onely, & not to the reprobates and hypocrites.

I I The externall estate of Gods Church is subiect to many chaunges in the world, therefore Gods Church is not alike visible at all times.

Psal. 80.

Gods Church is sometimes compared to a flourishing vyne, whiche filled the land, and whose boughes were like the

of the Church.

goodly cedars, and sometymes to a hyne
destroyed by the wild boare, and eaten by **Aug. Epist. 40**
by the wild beasts of the field. It is com-
pared to the moone which appeares not
alwayes alike unto vs, & yet neither the
moone is destitute of light from the sunn
nor the Church of the light of gods spirit
fro the soune of righteousness Christ Je-
sus.

In Enoes tyme the face of the Church **Gen. 4.**
was beautiful, but after ward it was shut **Gen. 7.**
in Noes family as in an Arke.

In the kingdom of Dauid religion **1. Sam. 6.**
flourished, the Church was very glozi-
ous, but after his time there was a great
Eclipse, and Gods Church was under a
blacke cloude.

In the time of the captivity in Baby-
lon, the estate of Gods Church was very **Read Dan.**
miserable, but after the captivity was **Nehem, Ezra.**
ended, and the Jewes returned to Ierusa-
lem vnder Zorobabel, the City was
buylt, the Temple was repayred, the
true worshippe was restored, and the
Church of GOD was very faire in the
eyes of the Israelites.

In what case was Gods Church,
D 5 when

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Dan. chap. 7.
ver. 21.

When the horne (that is the Emperors of Rome) made battel against the Saints, & prevailed against them:

In y^e time of the Pharisees, Sadducees, &c. Gods church was in a strange pickle, but Christ at his coming rayles it (as it were) from death, and put life into it, and made it very beautiful. Since y^e time, popish darknes, more then that of Egypt, couered the face of the earth. But in many kingdoms & dominions (thanks be to God) Moles rodde hath eat^{en} up y^e rodde of y^e Egyptian sorcerers, the Lords Arke hath call the Philistines Dagon to the ground, & the sound preaching of y^e Gospel hath broke the necke of Popery.

Because Gods Church is not alwaies so visible, it is wel compared to a bunch of grapes, hanging vnder a few vine leaues after y^e grape gathering: to an olive remaining vnder y^e leaues after the olive tree is shaken: to an eare of Corne standing after harvest: & to the sun vnder a blacke. cloode.

Esay chap. 49.
ver. 21.

Gods Church is called desolate and barre, not because it is forsake of almighty GOD, but for that it appeares not as

of the Church.

alwayes in the world, & yet Gods church
both hath, & shalbe alwayes visible, as it
consists of true visible members, for it is
not an imaginary thing.

Obiection.

My spirit, which is vpon thee, & my
words which I haue put in thy mouth,
shall not depart out of thy mouth, nor out
of the mouth of thy seede, nor out of the
mouth of the seed of thy seede, saith the
Lorde, from hence forth euen for euer.
Therefore Gods Church shalbe alwayes
apparently visible in the world.

Esay chap. 59.
vers. 21.

Answer.

The argument folowes not, and is like
unto this: The Scepter shall not departe
from Iuda, vntill Silo (that is the Messi-
as) come, therefore there was no inter-
ruption of that visible Scepter. This is
a weak argument, & yet it is as strong
as the other: My reasons are these. The
Scepter of Iuda was not visible & con-
spicuous, when the Israelites were in
captiuitie & vnder the peeres at Babylon.
After their returne from captiuitie, the
Amonites (which were not of the tribe of
Iuda)

Gen. chap. 49.
vers. 10.

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Esay chap. lxx.
ver. 1.

Iuda) translated the kingly authoritie to themselves. Where was all this while the visible succession of the scepter in the tribe of Iuda? Wee must answer that the reliques of the Scepter of Iuda was in the stocke of Isay, though it seemed for a time to be altogether withered.

In like sort, it may be truly sayde, that, although the face of Gods Church hath byn obscured, and the visible succession interrupted, that Esayes Prophecie stands sure & true. For a thing may not be said therefore not to be at all, because it is not after this, or that sort.

Question.

Where was the Protestants Church two hundred yeeres agoe?

Answer.

It was hidden in the Papacie, as wheate vnder a great deale of chaffe. For of that little seede is growne by a goodly harvest, and of a few sparkes a comfortable fire, thanks be to God, hath appeared. It was in the bandes of wicked husbandmen, which killed the Lords servants, & cast the sonne and heyre out of the vineyard,

of the Church.

parde, and did their best to kill him. Besides, who knowes not, that there should be a departing (from the faith) and that Antichrist should sitte as God in the temple of GOD, and deceiue all the world. (This Antichrist we take to be the Byshoppe of Rome, not meaning any one singuler man, but the succession of Bishops there, since their Apostasie from Gods religion: and this interpretation is substantially proued by some excellēt men of our side) during all this time of darkenesse and tyranny, coulde Gods church appeare beautifully in the world? Was it not with the woman in the wilderness, and with Christ and his parents in Egypt? Elias did thinke that himselfe remayned alone of all Gods children in the time of Achab and Iezabel, but there were seuen thousand besides, which bowed not their knees to Baal. If Elias which was a holy prophet was farre shorte and myde in this reckoning and account of Gods seruants, is it not both possible & likely, that the enemies of our Church are greatly overseen in the numbring of our Churches?

2. Thess. 2.

Apoc. 12.

Mat. 2.

1. King. 19.

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12 The visible Church must not be
tyed to any place or persons.

1. Sam. 4. 1.

A Almighty God was serued in Silo un-
till y^e death of Heli: but when Gods
religion was defiled by the wickednes of
the priests & unthankfulnes of the people
Silo was destroyed.

Ierc. 7.

Hof. 3. ver. 4.

The children of Israel (saith Hoseas)
shall sit many dayes without a king, and
without a prince, & without an offering,
and without an altar, and without an E-
phod: That is to say, they shal haue nei-
ther king to gouerne them, nor priest to
teach the Gods religion. If the Church
were tyed either to place or persons, no
such thing had fallen out amongst them.

Bethel was Gods house, but after that
it was defiled with idolatry & supersticio,
it was called Bethauen, that is, the house
of iniquity.

Ierusalem was a famous Church, and
enriched with heapes of Gods benefites,
it was Gods sanctuary, and the seat of y^e
kingdome & priesthood which were most
precious iewels, it was the fountayne of
Gods religion, & as it were the starre of
the

of the Church.

the world. The Lord had so great delight
in Ierusalem, that he did as it were bynde
himselfe to it: this is my rest (saith the Psal, 132. ver,
Lord) for ever, here will I dwell, for I 14.
haue a delight therein. But because they
of Ierusalem dishonoured God, trode his
religion vnder their feet, liued monstrous-
ly, & went about to queneche the doctrine
of y^e prophets with y^e blood of y^e prophets,
almighty God did set them at nought, &
gaue them ouer (as a pray) to their ene-
mies. For Ierusalem was taken & ouer-
throwen, their stately temple was destrui-
ed according to the propheties of Christ Math, 24.
and Ieremy, by Titus the sonne of Vesp- Iere, 26,
asian: so y^e Ierusalem which was some-
times a goodly Theatre of Gods' glory,
is at this day a notable monument of
his iudgements.

The Church of Rome was some-
times a famous Church in the West, Rom, 1. & 2.
and was greatly commended by Saynt & 16. chap,
Paule in the Epistle to the Romaines,
but now it is an enemye to the weigh-
ty poyntes of religion contayned in that
Epistle.

The Church of England is a goodly
Church

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Church: It hath pleased God to poynt
his blessing vpon it with a full horne.
The particulers of Gods fauour are
written in so great and faire letters, that
be that runnes may reade them. If our
thankfulnesse to his Maiesty appeare in
our liues, he will multiply his blessings
vpon vs. If we faile in performing this
duetie, that is to say, if we professe reli-
gion only for a fashion, and vse it (as a
cloake) to couer our Churchpolling, op-
pression, and other foule actions, GOD
will sweepe vs with the besome of de-
struction. If we thinke that the viscerd of
godlinesse and religion will serue the
turne, and stand as a wall between vs &
Gods heauy iudgementes, wee are in a
grosse errour. For if Iouit Sion and the
temple of Ierusalem, coulde not deliuer
the Israelites from such measure, as Silo
had, the bare name and face of the Gospel
and religion will not deliuer vs from be-
yng measured with the lyne of Samaria.
God be mercifull to this Church & land,
and giue vs grace to be thankfull for his
mercies, and to be asfayde of his iudge-
mentes.

The

of the Church.

The Donatistes in Augustines time,
did tye Gods Church to a corner of Af- Ang. Epi. 54
rike. The Pharisees did tye Gods tell & 161.
gion to Ierusalem, but they were fowly
deceiued. for Gods Church is not tyed to
any certayne place, but rather to Gods
word, and sacraments, and to godly obe-
dience, to his holy Gospel, so p whereso-
euer God is truely serued, that people is
Iuda and Israel, that city is Ierusalem,
that holise is Gods house.

13 Gods Church cannot be quen-
ched.

Gods Churche is compared to the
bushe, which burnt with fire, but was
not consumed: it is compared to a fire-
brand, shynning in the midst of a smoa-
king fornaice. Exod. 34
Gen. 15.

Gods Church is grauen in the palme
of the Lordes hande, it is as the apple
of his eye, it is Gods inheritaunce, it is,
as arrowes in the Lordes quiver, it is a
Crowne of glorie in his hande, and a
royall Diademe in the hand of almighty
God. Esay 62.

E

Gods

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Terru, ad Sea.

Acts 8.

Acts 11.

Mat. 13.

Gods Church is like to Camomile,
which thrives best when it is trode on, &
to the Palme tree whiche flourishes most
whē weight is layd vpon it. Christianity
growes fayrest whē it is vnder the crosse.
The primitive Church was greuously
persecuted after the death of S. Stephen,
but it increased the more. For whereas
the Church before that time, was shut vp
(as it were) within the walles of Ierusa-
lem, after the dispersion of the godlye by
reason of that persecution, Samaria and
Antiochia became goodly Churches.
Gods enemies deserue no thāks for this,
but almighty God doth, whiche fetcheth
light out of darkenesse, & life out of death.
Gods enemies doe what they can to
cast Gods Church into the bottom of the
Sea, but they labour in vayne. No man
can stay the flowing of the sea, nor bynd
the wings of the wynd, nor darken the
beames of the sunne. The grayne of mu-
stard seede will be a tree for the byrdes
to make their nests in, & Gods Church
will be aliue, notwithstanding al the sub-
tiltie and violence of the enemies.

Of the Church,

14 God hath his Church alwaies
in the earth.

Certayne Paganes affirmed, þ Chri-
stian religion, should not continue a-
boue thzee hundred sixty fīue peeres,
but they were fowly deceiued.

Aug. de ciuit.
Dei lib. 18.
cap. 54.

The Prophet Esay liued in a straunge
time, yet he had disciples, amongst whō
he sealed the law of God.

Esay chap. 8.

The Apostle asking, whether **G D D**
hath cast away his people, answeres, God
forbidde.

Rom. 11.

Except the Lord of hosts had reserued
vnto vs euen a small remnant, we should
haue beene as Sodome, and shoulde
haue beene like Gomorrha (that is) vt-
terly destroyed.

Esay 1.

Ezra speakes thus of himselfe, & the Is-
raelites after the returne from Babylon,
from the dayes of our fathers haue wee
beene in a grēat trespasse vnto this day,
& for our iniquities haue we, our kinges,
(and) our priests beene deliuered into the
hand of the kinges of the lands, vnto the
sword, into captiuitie, into a spoyle, & into
confusion of face, as (appeareth) this day:

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and now for a little space, grace hath byn shewed from the Lorde our God in causing a remnant to escape, and in giuing vs a naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our seruitude. For, though we were bondmen, yet our God hath not forsaken vs in our bondage: but hath inclined mercy vnto vs in the sight of the kinges of Persia, to giue vs life, and to erect the house of our God, and to re-dresse the desolate places thereof, and to giue vs a wall in Iuda and in Ierusalem, Ezra chap. 9. ver. 7. 8. 9. By whiche wordes it is euident, that albeitt Gods Church lyeth hid sometimes as it were vnder a blacke cloth, yet it is not clearly put out, but appeareth agayne.

Thus saith the Lorde, whiche giueth the sunne for a light to the day, and the courses of the Moone, and of the starres for a light to the night, whiche breaketh the Sea, when the waters thereof roare, his name (is) the Lord of hostes. If these ordinances depart out of my sight (saith the Lorde) then shall the seede of Israel cease from being a nation before me for euer

of the Church.

uer. Thus saith the Lorde, if the heauens
can be measured, or the foundations of
the earth be searched out beneath; then
wil I cast off all the seede of Israel, for al
that they haue done saith the Lord. Iere.
chap. 31. ver. 35. 36. 37. The summe of
these words is this: Almighty God will
continue the course of the sunne and the
moone, &c. Whilest the worlde lasteth.
Therefore he will preserve his Church,
for whose benefite especially, the worlde
was created. And yet wee must remem-
ber, that the condition of Gods Church
dependes not of the nature of the world,
or course of the heauens. For they shall
perishe (saith David to Almighty God)
but thou shalt endure, even they all shall
waxe old, as doth a garment: as a vesture
shalt thou change them, and they shal be
chaunged: but thou art the same, and thy
yeeres shall not fayle. The children of
thy seruants, shal continue, and their seed
shall stand fast in thy sight. Psal. 102. ver.
26. 27. 28.

Thus saith the Lorde, as the wine is
found in the cluster, and one saith, destroy
it not for a blessing (is) in it: so will I

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do for my seruants sakes, that I may not destroy them whole. But I will bring a seed out of Iacob, & out of Iuda, that shall inherite my mountayne, and mine elect shall inherite it, & my seruants shall dwel there. Isa. 65. ver. 8. 9. When almighty God threatens destruction to the people, he respecteth the body of the people, in whō there is no sincerity: but when his maiesty restraynes his punishment, he respecteth a smal number, which is the seed of the Church.

The corruption of the visible Church, is no hinderance, but that almighty God may preserve the Church of his elect: & Gods promises of the perpetual estate of the Church, pertayne properly to the Church of the elect.

15 The reprobates are not of the Church.

Ephe. 5.

TO be of the Church is to be united with Christ, the reprobates are not united with Christ.

The Church is the body of Christ, Christ is the Saviour of his body. If the reprobates

of the Church.

reprobates were of the Church (that is of Christes body) they should be saued as indeed they shall neuer be.

Christ which is the head of the church, Ephe. 4. giueth spirite and life to his church. But he giueth neither spirit nor life to the reprobates.

It is vnpossible for one & the selfe same man to be the member of Christ, and the member of the Diuel. God forbid þ these monsters (Augustine speakes of wicked men) shoulde be accounted eyther amongst the members of the only doue (þ is Gods church) or enter into the inclosed garden.

I confesse þ the reprobates are, & may be many times in the Church (that is in the assemblies of Gods seruants) but of þ Church they neither are, nor can be truly accounted.

16 Succession of Bishops is not an infallible argument of Gods Church.

I f personall succession (not hauing the succession of doctrine ioyued to it as þ foundatiō therof) were an infallible mark

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the true Church, then must we confesse, þ
Gods grace and spirite are tyed to seates
and countries, which is a grosse absurdi-
tie.

2. Thes. 2.

Ordinary and visible succession in the
Church may be interrupted. For Paul did
foretell that there shoulde be a departing
from the faich. Apostasie and succession,
can no moze stand together thē the Arke
and Dagon, then Christ and Antichrist.
Besides, the ordinary succession of priests
was interrupted in the Israelites church,
and yet God had his Church there, I
means them whiche retayning Gods
crueth, did not bowe their knees vnto
Baal.

7. King. 19.

When Christ came into the worlde to
be our mediatur, was Gods Church to
be measured by the visible succession of
Bishops?

Hereticall Bishops might baunt of suc-
cession in very famous Churches, Pau-
lus Samosatenus (which was a monstrous
Heretike) succeeded Godly Bishops in
the Church of Antioch, & diuers Arians
succeeded Athenasius in the Church of
Alexandria.

The

of the Church.

The succession of Bishops both was, & is, continued in the Greeke Church, and yet the popish sort wil not allow the churches of Grecia, to be Christes Churches, because they dissent from the Church of Rome.

The auncient writers, Tertullian, Irenæus, (when they would confute Marcion and Vallentinus,) proued that, (not those Heretikes, but) themselves had y^e succession of Gods truth amongst them. Whē these godly fathers had made that cleare, they set downe the succession and row of Bishops, as badges of their victory: so that the succession of faith, and religion may be truely accounted as the life and soule, and the succession of Bishops, as the body. If personall succession be without y^e successiō of Gods truth, it wants life, & is a dead and vnprofitable carcase. I confesse that the succession of Bishops (as a goodly and beautiful building) is of great force to allure thē which are alient from the Church, to looke into, & to behold the inward beauty of the church; but if the precious iewel of Gods word be wanting, the personal succession

Tertul. de
Præscrip.

Iren. li. 3. ca. 2.

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Lib. 4. cap. 43.
& 45.

is like a costly cūbe, which is beautifull without, but is full of dead mens bones within. Irenens toyneth together the succession of persons and doctrine.

Tertul. lib. 1.
cont. Mar.

If the Papists (which haue not succession of Gods truth) bragge of successiō of Bishops, we may say to their Bishoppes as Tertullian said to Marcion the Heretike, who are ye, when, and from whence came yee?

The succession of Bishops without succession of Gods truth, is like a paire of popish beades, which hang by a long, but yet by a slender threed.

That is the true and lawfull succession of Bishops, when as lawfull Bishops succeeding one another, doe exercise the worke of their ministry.

17 Antiquitie is no sure argument of Gods Church.

The Jewes consenting that the Messias is not yet come, is of greater continuance then popery is, but continuance of time cannot make that good in religion, which was bad at the first. Antiquity

of the Church.

quity, if it haue not the salt of Gods word
to preserve it, doth argue rottennesse, and
giues an euill sent.

Your iniquities, & the iniquities of Esay chap. 65.
ver. 7.
your fathers (shalbe) together saith the
Lorde, which haue burnt incense vpon the
mountaines, and blasphemed me vpon y^e
hilles: therefore wil I measure their olde
worke into their bosome. If antiquitye
woulde haue serued y^e turne of the Israe-
lites, almighty God might haue bin chal-
lenged for punishing their aunciēt idola-
try and superstition.

We haue heard that it was saide vnto
them of old time, thou shalt not kill. For
whosoever killeth, shall bee culpable of
iudgement. But I say vnto you: whoso-
uer is angrie with his brother vn-
advisedly, shalbe culpable of iudgement.
Mat. 5. ver. 21. 22. The pharisees cleared
him of murder, which had not killed a mā
with his hand, because the Pharisees al-
leaged antiquity for their errour: our
Saviour Christ refutes them by his
owne authority: But I say vnto you, &c.
ver. 22.

There were ill buylders in Pauls time, 1. Cor. 3.
and

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I. Cor. II.

and such abuses crept into the Lords supper in Corinth, that y^e Apostle was compelled to say (this) is not to eat the Lords supper.

Acts 8. & 19.
chap.

Tertul. lib. 1.
cont. Mar. 1

They which reason thus: suche a religion is olde, therefore it is good, may be answered: y^e this argumēt is as cleere as midnight: the enchantmentes of Simon Magus, the image which came down frō Iupiter, the religion of Rome, are of great antiquity, & yet Gods religion is more ancient then any of these: for truth is older then heresie.

Euripides in
Hippol.
Cyp. ad Iu-
baian, ad
Quin fratrem
& de lapsis.

When we heare any Papist saye: I haue byn brought vp in the religion of Rome, therefore I will continue in it, and will not be wonn frō it: we may answer him; that wise men haue their seconde thoughtes, and that we may not erre alwaies, because sometimes we erred, & that we are not overcome, but instructed, whē better things are offered vnto vs, & y^e he is not ioyned to the Church, which is separate frō the gospel. Some of the Popishe sort haue bin cōtent to say, if the Church of Rome woulde allow the religion, we haue in England, that they would like of it.

of the Church.

It. Tichonius a Donatist said of himselfe,
& his fellow Donatists, that, which wee Aug. Epist. 48.
wil is holy. Tiberius the Emperour, put
vp a grace in the Senate house of Rome, Euseb. lib. 2.
that Christ might be a God, because the cap. 2.
Senate denied þ grace, it is set downe a
little after in that Chapter, vnlesse God
please man, he is not allowed for a God.
In like sorte, if our religion had the
Popes hande and seale vnto it, the Po-
pish sort would allow it: because it hath
not his holinesse warrant, they refuse
it.

Question.

How can it be, that God shoulde suffer
his Church to erre so many yeeres?

Answerre.

God suffered not his Church to erre so
lōg a time, but he suffered wicked mē eue
by his iust iudgement (which beleueu
not the trueth, that they might be saued)
to beleue lyes, and haue pleasure in vn-
righteousnesse, that they might bee
damned. 2. Thessal. 2. ver. 10. 11.

12.

Eucry

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18 Every vnity is not a sure argument of the true Church, neither is e-
uery discorde a sure argument of a false
Church.

The Jewes, which thinke, that y^e Mes-
sias is not yet come, haue had vnity
many yeres: but their consent proues the
not to be Gods Church.

Acts 19.

Demetrius the siluer smith & his com-
pany in Ephesus were at great vnity for
the vpholding of Diana against S. Pauls
preaching: but that vnity was no argu-
ment, that they were Gods Church.

Apoc. cap. 14.
ver. 8.

The Angel saith, that Babylon made
all nations to drinke of the wine of the
wrath of her fornication. Therefore
the generall consent and vnity of al nati-
ons in religion, doth not make a true re-
ligion.

The Arrians, Nestorians, Eutichians,
& the blasphemous Heretikes of the fami-
ly of loue, haue, & doe consēt in their blas-
phemous opinions, but this consent of
theirs, proues them not to be the true
Church of God.

Unity in the essentiall points of Gods
rel

of the Church.

religion is an infallible argument of the Church of God.

Euery discord is not an argument of a false church. There were dissensions in the church of Corinth, and yet God had his church at Corinth. The Bishops whiche were assembled in the Nicene counsell against Arrius were at greate variance: Notwithstanding they were Gods seruants. The East & West Churches were greatly deuided about the feast of Easter: and yet they were the Churches of God. There was hot stirre betweene Paule & Barnabas, betweene Paule & Peter, betweene Augustine & Hierome, & yet all these were Gods seruants.

Gods truth sometimes deuideth the faithfull amongst themselves. Christes sermon that his flesh was the true meate, was an vndoubted truth: yet it made a partition between the twelue, & the other which beleued in Christ.

I confesse that Gods spirite is the spirite of peace & vnitie. This spirit should wholly possesse vs, if we were wholly regenerate: But the best men are hoite of that.

1. Cor. 1. &

11. cha.

Acts 15.

Galat. 2.

Aug. Epist. 9.

Iohn chap. 6.

ver. 66.

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19 Multitude is not an infallible argument of Gods Church.

Gen. 7.
1. King. 19. &
22. chap.

In the times of Noe, Elias, Micheas, &c. The greater part was the worse part, when the 1. tribes did set themselves against the tribe of Iuda. Gods Church was in Iuda.

Esay 1. ver. 9

Except the Lord of hosts had reserved unto us, even a small remnant, we should have bene as Sodom, and should have bene like unto Gomorrah. Whereby it is manifest, that Gods Church was very little, and that the greater number was the worse.

Enter in at the straight gate, for it is the wide gate & broad way that leadeth to destruction, & many there be, which go in thereto: because the gate is straight & the way narrow, & leadeth unto life, and fewe there be that find it. Mat. 7. ver. 13. 14. If the multitude had byn an argument of the Church, Christs speech were not to be liked of.

Luke 12.
Math. 27.

Christ calles his flocke, a little flock, & Christ himselfe was condemned to death by the greater number of the Jewes.

It is

of the Church.

It is said, that Satan receiveth all
the world. Apo. 12 and 20.

As the greater number is no sure
prooffe of the Church, if they have not the
markes of the Church amongst them: so
is not the lesse number an argument of
Gods church, vntlesse they haue the essen-
tiall markes of Gods Church amongst
them, if they may be come by.

20 The Church is not to be mea-
sured by the externall shewe,

Reioyce, thou barren, that bearest no

children. If the Apostle out of the

prophet say call the Church barren, it

is a good lesson to teache vs not to mea-
sure the church alwaies by the ouermarke

shew. Christe the bridegrome was so af-
flicted that hee had neither forme nor

beautie: When the Churches case is
such, we must remember that it is Chri-
stes spouse.

When the Israelites were in capti-
uities at Babylon, Gods Church was in

Chaldea, as in a dungeon, albeit they
which remained in Ierusalem thought

other.

Gal. 4.

Esay. 53.

Ezec. chap. 11
ver. 15, 16.

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otherwise. If Gods Church had bene measured by the outward she we, it had been wide with them, which were then in captiuitie.

Cant. 6.

I confesse that Gods Church is saide by Salomon to be faire as the Moone & pure as the Sonne. But it is so to mens eyes not in the time of persecution, but in the time of y^e peace of the church, when as the order in Gods Church is very bea-
utifull.

Esay. 60. 9.

When we read in Esay that the ships of Tharsis shall bring (to gods church) sondes from farre, and their silver & their gold with them: We must note by and by dreame of a golden church, as the Jewes doe of a golden Messias: but the meaning is, that God will greatly aduance his Church, and see it out with excellent furniture. If they of Tharsis deserue great commendation for bringing their silver & gold with them to Gods Church, I am sure they deserue but little, which by cropping the Churches maintenance, hinder the building of the spirituall temple. For can gods church be built without skilfull masons and carpenters

of the Church.

penters, I meane, able ministers: and if they either prouide instrumentes for the framing & setting vp of Almighty gods house, when they are kepte fasting from the Churches allowance: And is not this the true cause, why in many places of this noble lande, some such open Gods booke in the body of the church, as would be goodly implements & ornamentes in the Belfray. I will not rub this soze any longer, & I am very sure that all whiche loue religion, do pray heartily for the redresse of this.

21 None, which are or haue been aliens from the church of God, are to be admitted rashly into it.

If Rahab of Iericho and her companie, had been presently admitted into the Israelites assemblie, their vncleannesse would haue been easily forgotten: but the putting of them apart for a time, without the host of Israel, was of great force, both to make them ashamed of their former behaviour, & to esteeme the companie of gods people afterward, a more excellent benefite.

Iosu, 6.

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Acts. 9.

The not admitting of S. Paul at the first amongst the Disciples, did teache him to prefer the lowest place in Christs Church, before the highest roome in the Synagogues of the Pharisees, and may teach vs not to open the Church doores ouer hastily to euery one without exception.

Acts. 19.

Many, which beleued (in Ephesus) came & confessed, & shewed their workes, before they were ioined to the Church.

1. Tim. chap.
3. ver. 6.

If no man may be admitted rashly into Gods church, then no man may rashly be set ouer Gods Church. Unseasoned timber, will not serue for a groundesell. Hee is not fit to be a Captaine, whiche cannot be accounted a souldier. No man may be allowed a Prophet, which hath not been the sonne of a Prophet.

22 Gods Church may erre.

To erre, is to goe out of that way which almightie God hath prescribed to vs in his holy worde.

If the Church cannot erre, what needed godly and learned Bishops & ministers

of the Church.

sters to looke to the Lordes felds, vines,
and flocke.

The familie of Sem was gods church; Gen. 11.
but idolatrie entred into that familie. I
confesse, that a singuler blessing was gi- Gen. 9.
uen to Sem, but his posteritie coulde not
be kept within their compasse.

If the Church was any where in E-
saies time, it was amongst the Jewes.
But the Prophet saith, that the Priest
and the Prophet were not only corrupt Esay. 28. vers.
in their manners, but that they failed 7.
in vision, and stumbled in iudgement. Ezc. 8.

The flourishing Churches of Asia,
Greece, Africa, which had the precious
treasure of Gods wordes plentifully a-
mongst them, are now stripped of Chri-
stian religion, and are turned into idol-
atry.

The Church erred before, and erred
the lawe, and in the time of grace: be-
fore the lawe, for Adam and Eue erred in Gen. 3.
paradise: Under the lawe, for Aaron Exod. 32.
and the Israelites erred fouly in making
a golden calfe.

In the time of grace,
for the Churches of Corinth, Galatia, Acts. 21. vers.
and the primitive Church in Iudea, 20.
without the obseruation of Moses law,

A godlie Treatise

and otherwise.

The Church in Augustines and Cy-
Chap. 6. ver. 3 prians time did giue the holy Supper
to infants, grounding vpon the place of
Saint Iohn : but it was a grosse er-
ror.

Let no man deceiue you by anye
2. Thes. 2. meanes : (for that day shall not come)
except there come a departing first. This
Apostasie or departing (which Paule
speakech of) is not in one or two Church-
es, but euen in the body of the whole vi-
sible Church. The holy ghoste did so
prophesie.

Jesus Christ is the head of the church,
as of one body. This head is vnto the
Church, as reason vnto man, so farre
foorth as the desire of man obeyeth rea-
son, and the body of the Church, the head
of the Church, it is wel with man & with
the Church.

The Church is as a Moone, which
hath no light but from Christe the Sonne
thereof. When shee looketh towards
him, shee is bright and cleare : the more
shee turneth away from him, the lesse
bright

Of the Church. A

might be the hath 30 demands upon us
as 30 demands and Objections upon us

1. The Church is the pillar of truth. 1. Tim. 3. 15.
therefore it cannot erre. neither can it
suffer any such thing as this

The argument followeth not, and the
pauls meaning is, that Gods truth
is preserved in the Church by the minis-
ters of the word: the reason of this argu-
ment is, as before in these words, but
gave some (as be) Apostles, & some pro-
phets, & some Evangelists, & some Pa-
stors, & Doctors, for the gathering to-
gether of people, for the work of the mi-
nisterie, for the edification of the body of
Christ, that we have seeneth be no more

changers of doctrine, and carried about. Ephe. 4. ver.
which does pertain to Doctrine. 1. 11, 12, 14.

2. The spirit of truth will lead you into John. 16. 13

all that he will say, that he cannot erre

3. The spirit of truth will lead you into John. 16. 13

4. The spirit of truth will lead you into John. 16. 13

5. The spirit of truth will lead you into John. 16. 13

6. The spirit of truth will lead you into John. 16. 13

7. The spirit of truth will lead you into John. 16. 13

8. The spirit of truth will lead you into John. 16. 13

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Mar 20, 1941
Acts. 1.

and they dreamed of a state in this world
in the worlde both before his death (as
the sonnes of Hopedewy) and after Chri-
stes resurrection (as all the Apostles).
Our Saviour Christ least they shoulde
be discouraged; for he said they were yet
then able to hear & digest his speeches;
comforte them much for the spirit of
truth will lead you into all truth as if
he should say your capacite is weak
and my speeches might not enter into you
but he of good cheer shall lead you in
with you alwayes the spirit of truth shall
open your vnderstanding; and so you
shall come to know the will of the Father
for the Father will send the Spirit of
truth which shall abide in you forever
and shall testify with you concerning the
Father who sent him.

rit will leade us into all truth, we must
not thinke that riches of spiritiuals leade
us without the word; as the Anabaptists
teach (for the Spirit is the living seed of
bee sowne) and that the Church hath bin
giving the worde for her warrant, is, in
matters of faith, to be directed by her
is not to prevent the Church, which is
sourced from the Gospel, and must be ylnu

of the Church A

23

The Church is not perfect in

the world

1. Cor. 13. 12

The Gospel is a sinners' fanne, which

Match. 3.

the Church is not perfect in

the world

the Church is not perfect in

the world

the Church is not perfect in

1. Cor. 13.

the Church is not perfect in

Match. 6.

the Church is not perfect in

Apoc. cap. 21.

the Church is not perfect in

ver. 10. 11, 12

the Church is not perfect in

the Church is not perfect in

the Church is not perfect in

the Church is not perfect in

1. John chap. 1

the Church is not perfect in

the Church is not perfect in

Math. chap. 13

the Church is not perfect in

1. Cor. 13. 12

the Church is not perfect in

the Church is not perfect in

the Church is not perfect in

Aug. epi. 42.

the Church is not perfect in

the Church is not perfect in

the Church is not perfect in

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cians, and Anabaptistes.

ni 3010q 3010 Objection. 3010

Whosoever is borne of God, sinneth not. 1. Iohn. 3. ver. 6. 9.

2. 3010q 3010 Answer. 3010

3. 3010q 3010 By not sinning, S. Iohn meaneth, that the regenerate leue not sinne, and that sinne reigneth not in them, because they withstandinge themselves by Gods assistance from sinne, and shall their

4. 3010q 3010 heartes be quickened to holines of

life. It is very true that the fleshfull man sinne that is to say, can not live withoutly,

5. 3010q 3010 but that they offend the conscience of god

6. 3010q 3010 for as Aaron, Noe, Daniel, Iob, Barna

7. 3010q 3010 bas, Peter, and the virgin Maria, other

8. 3010q 3010 wise there had not needed a Saviour. The

9. 3010q 3010 lust man, fallinge into sinne, if we say we

10. 3010q 3010 have no sinne, we deceive ourselves, and

11. 3010q 3010 the truth is not in us. Objection. 3010

Pro. 24.

1. Iohn cha. 1

2. 3010q 3010

Ephes. 5. 25. 26

27.

28. 3010q 3010

Christ loved the Church, and himselfe for it, that he might sanctifye it by washing with water through the word, that he might present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing.

29. 3010q 3010

30. 3010q 3010

31. 3010q 3010

32. 3010q 3010

of the Church. A

Iagians in Augustines time: but August Epist. 50. & 57.
 saith, that the freedom of the Church fro Idem lib. 1.
 all stains is not in this worlde, but in the retract. cap. 19
 worlde to come. Besides, it is one thing to & li. 2, cap. 18
 consider y church in it self, another thing
 to consider it in Christ. The Church in it
 self (whether we respect eche meber of it
 severally, or all the members of it ioynt-
 ly) haue many spotted and winkles: o-
 therwise it were not true, that they are
 saued by the grace of our Lorde Jesus
 Christ, as the Apostle Peter saith. The
 Church considered in Christe, may bee Act. 15. ver. 12
 said to be without spot, because it is wa 1. Iohn 1.
 shed and purged by the blood of Christe: Apoc. 1.
 and without wrinkle, because it is clothed 1. Cor. 6.
 with the righteousness of Christe by the 1. Cor. 1.
 imputation of whose righteousness, wee
 are at Gods handes both absolved and sa-
 nctified.
 24 The Church of Rome hath, and
 may erre
 Beholde the bonnifolnesse and seuer
 rick of the Church: and consider them,
 whiche by the fallow, go of the rype, &
 but

Rom. cha. 11.
 verse 22,

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but towards thee, bountifulnes, if thou
continue in (his) bountifulnes: or else
thou also shalt be cut off. If the Church
of Rome could not erre, why should Paul
write this.

Lib. I, cont.
Marcionem,

Tertullian makes mention of alters de-
dicated to unknown gods (which he cal-
leth the Idolatrie of the Athenians) and
to vncertaine gods, (which he calleth the
superstition of the Romanes.)

Horatius a Bishoppe of Rome, in a
writing writte to the Bishops of Spayne,
maketh this matter very cleare: The sum
of his wordes is this, Dearly beloued,
let us pray without ceasing, that we may
cleane soundly vnto Christ, and not for-
sake him, leaſt we be iustly forsake of him.

If Saint Pauls doctrine in the Epi-
ſtle to the Romanes be sounde (whereof
none that feare God, doth make any que-
ſtion) then the popishe Church, whiche
hath many thinges disagreeing from
that Epistle, is not free from erre. And
the questions of iustification, election,
freedomme belongeth to the Magistrate, be
considered. Besides, theſe troubling ſubjects
of hypocrisy, and Gods people of the
cup

of the Church.

cup in the Lordes supper, their transubstantiation, & a number of grosse absurdities, which they hold, are manifest demonstrations of the erring of the Popishe Church.

25 They may not bee accompted Schismatikes, which forsake the Church of Rome.

If any Church giue ouer the trueeth of Gods religion, wee must forsake that Church, that we be not infected with that leprosie, and yet wee may not be accompted Schismatikes, for men are then Schismatikes, when they depart from the true Church and doctrine, not when they returne from error to trueeth.

He is a Schismatike, whiche is the cause of schisme, and not hee which beginneth the separation: euen like as he, whiche denieth the lawe, is the cause of the processe, and not he which first began.

The Protestantes haue not forsaken Siō, but Babylon, not Bethel, but Berhauen: they haue not erected Alter against Alter, as Ieroboam and the Donatistes Aug epi, 162.

Did,

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did, but they haue cast the Alter of Damascus out of the Lordes house, and haue restored the true worship of God.

26 The Church must bee built vpon the word of God.

Ephe. chap. 2.
verse 19, 20.

Nowe therefore yee are no more straungers and forreiners: but Citizens with the Saintes, and of the household of GOD: and are built vpon the foundations of the Apostles and Prophetes, Iesus Christe him selfe beeyng the chiefe corner stone, &c.

If the doctrine of the Prophetes and Apostles be the foundation of the church, howe can the Church stande, if the doctrine be remoued: and howe can the doctrine continue without sounde teachers: and what hart canne they haue to teache, when they want maintenance: Shal they which bee noble mens, and gentlemens gardiners, huntsmen, be bountifully prouided for of their Lordes and Maisters charge, and shall not they, which are fitte to attende vpon the Lords vine, field, garden, orchard, haue allowance of the churches

of the Church.

thes charge? If this soare be not looked
vnto, many students of diuinitie must of
force betake them selues to some other
course. for men must liue, and to go a beg-
ging, is a point next the worse, and a very
vnfit occupation for a learned student in
diuinitie.

The Gospell and spirite of life, is Iren. lib. 3.
the foundation and pillar of the Church. cap. 1.

They which wil build Gods Church
without the foundation of the word, build
with vntempered mortar: for Gods word
is the life of the Church.

Obiection.

The Church was before the worde of
God: therefore it is not built vpon the
worde of God.

Answer.

The argument followes not: I confesse,
that Gods Church in the beginning (as
for example, Adam, Abel, Enos, Noe, Se,
Abraham, and many other of Gods chil-
dren) was, before Gods word was put in
writting, but Gods church was not before
Gods word. For if the Church be an as-
semble of y^e faithfull, & y^e mē cannot be call-
ed faithfull wout faith, & that faith cannot
con,

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Gen. 4.

Heb. 11.

Gen. 7.

1. Tim. 3.

verse 15.

confite without the worde of God: it is
necessarie consequent, that Gods worde
was before Gods Church. And as
Abell sacrificed unto almightie God by
faith. Therefore Gods expresse worde
was his direction, for faith hath relation
to no other thing. The difference of
cleane and uncleane beasts is mentioned
in Genesis before the flood, but this differ-
ence could not bee understood but by
the voyce of almightie God. Noe after
his coming out of the Arke, offered a
burnt offering: this sacrifice of Noe
pleased God: therefore it is a good con-
sequent that Noe had Gods worde to di-
rect him: for no man worshippinge did ever
please God.

Obiection.

The Church is the pillar and ground
of truth, therefore the worde is not the
foundation of the Church. A. I answer, as
it follows not, and the Church is
therefore called the pillar and ground of
the church, because amongst men it be-
holdeth and retaineth Gods truth.

of the Church.

17 The Church is knowne by the worde of God.

Search the Scriptures, they testifie of mee, saith Christ. We knowe Christ by the Scriptures, therefore we knowe the Church by the Scriptures. This consequent is very good, and is framed thus by Augustine.

John. chap. 5.
ver. 39.

In the Scriptures wee haue learned Christ, (saith Augustine) in the Scriptures we haue learned the Church. And a little after : where we haue knowne Christ, (meaning in the scriptures) there we haue knowen the Church: which sentence he repeatech very often in that epistle.

Epist. 166.

The Donatists said, that Christs church remained only in Africke, but Augustine telles them, that their warrant is not taken out of the lawe, or the Prophete, or the Psalmie, or the Apostle, or Euangelist, but out of their owne heartes, and cauals of their progenitors: by which words it is euident, that the Church is knowne and must be shewed by the worde of God.

Epist. 166.

We seeke the Church in the holy scriptures, and in the same scriptures we doe manifest: & Epist. 48.

Aug. de unitate
Eccle. cap. 2.

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manifestly knowe the Church.**

28 Iesus Christ alone, is the foundation of his Church.

1. Cor. 3.
ver. 11.

Other foundation can no man laye, then that which is laid, which is Iesus Christ.

Esai. 28. ver. 16
1. Pet. chap. 2
verse 6.

Thus saith the Lord God, behold I will lay in Sion a stone, a tried stone, a precious corner stone, a sure foundation, that is, Iesus Christ: so doth the Apostle Peter expounde it.

Ephe. chap. 2.
ver. 20.

Wee are built vpon the foundation of the Apostles & Prophetes, Iesus Christ himself being the chief corner stone, that is, the foundation of the Church.

Mat. chap. 16.
verse 18.
Aug. lib. 1.

Upon this rocke, I will build my Church: By this word (rocke) Christ vnderstandeth himselfe, who Peter cōfessed.

retract. cap. 12

The Apostle Peter cannot be the foundation of the Church, for Peter was mortall, and the foundation of Gods Church must be immortall.

29 What the Catholike Church is.

The catholike Church is y^e number of all
Gods

of the Church.

Gods elect, which haue been from the beginning of the world, and are now presently in the world, and shalbe vntill the ende of the world

30 The Catholik Church is not visible.

All the elect, whether they be in earth or in heauen, do belong to the Catholike Church: But all these cannot be seen of vs.

Christ when he vttered these wordes Mat. 16.
(vpon this rock I will build my Church) did meane that Church, which should be vnto the end of the world: but that church is not visible,

If the Catholike Church were now visible, it were improperly said in the creed, I beleue the Catholike Church: for inuisible thinges are beleued, and not those which are seene. They therefore, which say, that the Catholike Church is visible, eyther beleue not that, whiche they confesse in the Creede, or speake otherwise then they beleue, whiche is a grosse absurditie.

I confesse that the particuler churches

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of Corinth, Ephesus, Thessalonica were visible in Paules time, not onely, because they of whome these Churches consisted, were visible, but because of the order and externall forme of those Churches, which order and externall forme are the cause, why the Churches are visible.

1. King. 19,

The seven thousand (of whome Almighty God spake to Elias) albeit they were visible in that they were men, yet they were not in the visible Church: otherwise Elias had seen them.

2. Tim. cha. 2,
verse 19,

A few of Gods elect are called the Church, but yet the invisible Church: not because, we do not see the elect, but because wee do not descerne with our eyes, who are Gods elect: for God alone knoweth, who be his.

FINIS.

**A godly and shorte
Treatise, against the
foule and grosse sinne of
oppression.**

Written by Robert Some.

Oppression maketh a wise man madde.

Ecclesiastes, chap. 7. verse 9.



To the Reader.

I hath pleased an Englishe Papiste, to
I giue out in print, that the Church of
Rome, doth both teach, and require ac-
tuall restitution, and that our Church
doth neither. His speech of vs is verie
flaunderous, & my treatise against op-
pression, is argumentes inough to con-
fute him. If they of Rome, teach and re-
quire actuall restitution, it is no woorke
of supererogatio: they do no more but
their duties. If wee shoulde faile in this
cleare point, we deserue great condem-
nation at almightie Gods hands. I con-
fesse that a man is good (and therefore
iustified in Gods sight) before he doth
good workes: but with all I set downe
this, that good workes doe followe him
that is truely iustified, and that such as
haue oppressed, or iniured any man,
shal not be pardoned at Gods handes,
vnlesse they make actuall restitution, if
they bee able to doe it. If any require
prooffe of this, I refer him to this Treas-
ure of mine, against oppression.

A table of such pointes as are contayned in this Trea- tise.

- 1 *What oppression is.*
- 2 *It is not lawefull for any man to op-
presse another.*
- 3 *They which haue done wrong vnto, or
oppressed any, must make actuall re-
stitution.*
- 4 *It is the dutie of the Magistrate, to
deliuer the oppressed out of the bandes
of the oppressour.*
- 5 *The Magistrate looseth nothing by
deliuering the oppressed.*
- 6 *Oppressours, shall bee grieuously puni-
shed.*
- 7 *Oppressours, haue no religion in them.*



A godly Treatise against the foule and
grosse sinne of oppression.

Question.

Vhat is Oppression.

Answer.

It is vniust dealing, vsed of the mightier, either by violence, colour of lawe, or any other cunning dealing, against such as are not able to withstande them. The ground of this definition, is contained in these places of scripture. Micheas. chap. 2 verse 1. 2. 1. Thel. chap. 4. vers. 6.

It is not lawfull for any man to oppresse another.

Giue vs this day our dayly bread.

Mat. chap. 6. verse 11. Every christian desires God to giue dayly bread, (that is, all thinges necessarie for this life) both to him selfe, and to others: therefore no christian is priuiledged, to spoile another of his necessarie food.

Eccle. chap. 34
verse 23.

If one of vs must pray for the good of another: one of vs may not pray vpon another. Hee that taketh away his neighbours liuing, is a murtherer.

Thou

against oppression.

Thou shalt not desire thy neighbours house, his feld, &c. Deut. 5. 21. If mee may not desire his house, or land, then we may not spoile him of his house, or land, or inclose that ground, wherby the poore either by right are, or by right ought to be relieved. Mich. chap. 2. 1. 2.

If thou meete thine enemies ore, or his Ass going astray, thou shalt bring him to him againe. If thou see thy enemies Ass lying vnder his burden, wilst thou cease to helpe him? thou shalt helpe him vp with it againe. Exod. 23. 4. 5. Almighty God commaundeth vs to deale wel with our enemies Ass, therefore we may not by vndoing our neighbour, or spoyling him of any part of his lande, or goods, make him an Ass and send him a begging.

Hee that oppresseth the poore, repro- ueth him that made him, &c. It is a grosse sin to reprove the maiestie of God, there- fore it is a grosse sinne to oppresse the poore. Pro. chap. 14. ver. 31.

It was one of the sinnes of Sodom not to reache out the hande to the poore Ezech. 16. 49. If it be a great sin, not to

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Eccle. 34. 22.

releue the poore, it is a very grosse sinne to trouble the poore. The bread of the needefull, is the life of the poore: he that defraudeth him thereof is a murdherer.

There is a writte in England which beareth this name, *Ne iniust: vexes*, that is to say, bere not any man vniustly. This is a godly lawe, and is deriued fro the lawe of God, which forbiddeth and condemneth oppression.

There are certaine beggers, which of purpose keepe their legges sore to gette money by it: If they are iustly misliked, which gaine by their owne sore legges, what deserue they to be thought of, which gaine by other mens sore legs?

When thou sellest ought to thy neighbour, or buiest at thy neighbours hande, yee shall not oppresse one another Levit. 25. ver. 14. This is the will of God, that no man oppresse or defraude his brother in any matter .1. Thes. 4. 6. Therefore men of trade may not gaine by litle measures, false weights, and false speeches & othes, nor any mightie men, may gaine by cunning dealing, by colour of lawe, or by vsing any violence whatsoeuer.

3 They

against oppression.

3 They which haue done wrong vnto,
or oppressed any must make actuall re-
stitution.

God saith thus vnto Moses: speake
vnto the children of Israel, when
a man or woman shall commit a
sin, that men commit, & trans-
gresse against the Lord, when that per-
son shall trespass, then they shall confesse
their sinne which they haue done, & shall
restore y^e damage therof wth his principal,
& put the fift part of it more thereto, and
shall giue it vnto him against whom hee
hath trespassed. But if the man haue no
kinsman, to whom hee should restore the
damage, the damage shall be restored
to the Lord, for the Priestes vse, &c. Num.
5. ver. 6. 7. 8. Wee are taught in this
place, to whom this actual restitution must
bee made, even to him whom we haue in-
iured: if he be dead, we must restore it to
his kinsman: if he haue no kinsman alive,
actuall restitution must be made to Al-
mightie God, for the Priestes vse, and in
our time for the poores vse.

Michah

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Jud. chap. 17.
ver. 2. 3.

Micah robbed his mother of xi. hundred shekels of silver: his mother did not knowe that he had it, but he had remorse of that sinne, and made actuall restitution.

1. Sam. 12.

Samuel saith thus of himselfe: All those Oxen haue I taken: or whose Asses haue I taken: or whom haue I done wrong to: or whom haue I hurt: or of whose hands haue I receiued any bribe, to blinde my eyes therewith, and I will restore it you, &c. It is certaine that Samuel did not deale either corruptly or vnjustly in his office: if he had, he would haue made actuall restitution.

Luke, 19.

Zacheus was sometimes very disordered in his life, it pleased our Saviour Christ to be a good God vnto him, and to lodge in his house: Zacheus hauing feeling of his former wants vttered these wordes: If I haue taken from any man by forged cauillation, I restore him foure folde. If Zacheus of Iericho, after his conuersion, was content to restore foure folde, it is a good consequent that they haue little touch of sinne, and little sense of religion, which will not restore the principle

against oppression.

pass.

Question.

If a man haue receiued, robbed or oppressed other men, shall hee bee pardoned at Gods hands, if he make not actuall restitution?

Answer.

God will not pardon him, vnlesse hee make actuall restitution, if he be able to doe it, my reasons are these.

If the wicked restore the pledge, and giue againe that hee had robbed hee shall surely liue & not die, saith the Lord. Eze. Chap. 18, ver. 33. 15. Therefore, it is a sure consequent, that he shall not liue eternally, which being in case to make actuall restitution, doth it not accordingly.

Is not this the fasting that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoke, &c. Then shalt thou call and the Lord shall answer, thou shalt crie, & hee shall say, heere I am, &c. Esay. 58. 6. 9. If the oppressour must let the oppressed goe free, he must make actuall restitution. If Almighty God will not heare the
prayer

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prayer of the oppressour (vntill hee let the oppressed goe free) it is a necessatie consequent that God will not pardon him.

Epist. 54.

Augustine, is very flat for this point: if men bee able to make actual restitution and doe it not, *pœnitentia non agitur, sed fingitur*: that is to say, their repentance is no repentance, and their sinne shal not be pardoned, vntill actuall restitution bee made.

Question.

If a man haue secretely either robbed or deceiued another, and is very willing to make restitution, but cannot do it without some worldly danger, and disgrace to him selfe, what muste hee doe in this case?

Answer.

Let him sende that which he hath taken vniustly, by some trustie messenger to him whome he hath wronged, and let his name bee concealed.

Question.

If hee that hath taken vniustly from others, haue wasted all, and is not able to make restitution, what shall hee doe?

Answer.

Such a one, must desire pardon very humbly

against oppression.

humbly at Gods handes, and water the
earth with his teares.

4. It is the dutie of the Magistrate
to deliuer the oppressed out of the hād
of the oppressour.

Execute iudgement in the morning
(that is, carefully and without de-
lay) and deliuer the oppressed out of the
hande of the oppressour, saith the Lorde,
etc. Seeke iudgement, relieue the op-
pressed, iudge the fatherlesse, and defende
the widdowe. Almighty God com-
maundeth the Magistrates to execute
iudgement in the morning, therfore they
must vse no delays in doing iustice. God
commandeth the Magistrates to seeke
iudgement, therfore in cases of oppres-
sion, they must not stay till they bee cal-
led for. God commendeth vnto the
magistrates all that are oppressed, but
specially the fatherlesse and widdowe,
because they wante the defence of their
parents, and husbandes, and euery man
goeth ouer, where the hedge is lo-
west.

Iere. 21. 12.

Esay. 1. 17.

Josias

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Jerem. 22.

Josias executed iudgement & iustice, he iudged the cause of the afflicted and poore, (saith the Lord) of Josias.

Iob. 29.

Iob saith thus of himselfe: I deliuered the poore that cryed, and the fatherlesse, and him that had none to helpe him, &c. I put on iustice, & it couered me: my iudgement was as a robe and a crowne, I was the eyes to the blinde, and I was the feete to the lame: I was a father vnto the poore, and when I knewe not the cause, I sought it out diligently, I brake also the chawes of the vnrightheous man, and pluckt the pray out of his teeth, &c. It appeareth by this, that Iob was a worthy Magistrate: God send vs many such as Iob was.

2. Kings. 8.

The Sunamite (whose sonne Elizeus raised to life) sojourned in the time of famine seuen yeeres in the land of the Philistines: in her absence, her landes and goods were vniustly entred vpon: at her returne, she complained of the iniurie to Iehoram the king of Israel: Iehoram without delay commanded an Eunuch to restore her goods and landes vnto her. Restore thou (saith Iehoram) all that are hers

against oppression.

hers, and al the frutes of her lands, since the day she left the land euen untill this time.

The Jewes in Nehemias time were greatly oppressed: Nehemias was very angry with the princes and rulers which oppressed them, and saide vnto them: You lay burdens euery one vpon his brethren &c. Restore vnto them this day their lads, their vineyards, their olues and their houses.

Nehc. chap. 5

If it be the magistrates duety to deliuer the oppressed, they must take great heed & theselues be neither principals nor accessaries in & sin of oppression. If they be guilty, iudgement shalbe turned into worme wood, and the righteous shalbee solde for siluer, & & poore for shoes: that is to say, filthy bribes shall be more accounted of, then mens liues, which are most precious.

Amos chap. 5
ver. 7. & chap.
2. ver. 6.

5 The Magistrate looseth nothing by deliuering the oppressed.

If he doe it with a single heart (beside the testimony of a good conscience which is a continual feast) hee may assure himselfe of Gods fauour & blessing, & of the singular liking of all Gods people.

Prou. 15.

Iofias did eate & drinke and prosper, when he executed iudgement & iustice, when he iudged the cause of the afflicted, and the poore.

Ierem, 22.

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Iob, 29

Iob deliuered the poore that cried, and the fatherles, and him that had none to helpe him, the blessing of him that was readye to perish, came vpon him.

Our soueraigne Lady Queene Elizabeth hath dealt graciously with many poore suiters at the Court, she hath spoken comfortably to them, & procured restitution accordingly. If it be no disgrace to this noble Lady, which sits vnder the cloth of Estate, to deliuer the oppressed, it is no blot to inferior magistrates if they doe the like. If y^e Prince pleases God highly, and winnes the hearts of her subiects foundly for relieving the oppressed, it is very certayne, that those Cormorants which grynd the faces of the poore are accursed of God, & loose y^e hearts of his people. If the Prince sitteth fast in the feare of her kingdom for tendering the case of the oppressed, can they assure themselves of sitting quietly vnder their vines & figge trees, which eate bread, baked with y^e sweat of poore men? It is certayne, they cannot (for besides the manifold curses of God and his people) their own consciences, doe mightily sting them, and are enemies inough to torment them.

Oppressors shalbe grievously punished.
Cursed

against oppression.

Cursed be he, that remoueth his neigh-
bours marke, & al þe people shal say, Deut. 27 ver.
men. If they are accursed by God, and his 17.
people, which remoue the marke of the lad,
they are more accursed, which take awaye
house and land.

Oppression maketh a wise man madde.
Madnes is a grievous punishment, God pu- Eccle. chap. 7.
nisheth Oppression by madnes, one grosse ver. 9.
sinne by another.

We haue builded houses of beame & stone, but
we shal not dwel in them; yee haue planted Amos cap. 5.
pleasant vineyards, but yee shal not drinke 11.
wine of the. The reason of this, is set down
by almighty God in the same verse, in these
wordes: Your treadings is vpon the poore, &
you take from him burdens of wheate. (It is
to say, þe necessary relief of himselfe & his fa-
mily.) If þe taking away of burdenes of wheate
from the poore was so great a sinne, the ta-
king away of arable ground (which by til-
lage and Gods blessing brings reliefe to a
man and his family) is no little sinne.

They shal not mourne for him (saith God Iere. 22.
of Ierachim the king of Iuda whiche was a
great oppressour) he shalbe buried as an asse
is buried, & cast forth (as a carrio aboute the
ground) eye, without the gates of Ierusalem. Io

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achin had closed himselfe in Cedar, but that
was not able to keepe Gods iudgements
from him.

Abac. chap. 2.
ver. 11.

The stone that cry out of the wal, and the
beame out of the timber shall answere it,
&c. As if almighty God shoulde saye; rather
the vile dealings of Oppressors shoulde
not come to light, the stone shall cry out of
the wall, I am built of blood & iniquitie, &
the beame out of the timber shall answere,
I am built like wise of blood and iniquitie.

If the stones and beames of oppressours
houses, giue in their euidence (like honest
Iuratres) against such houses, the Oppres-
sours must prepare themselves, to heare this
feareful sentence pronounced, by the Lord
chefe iustice of heauen, & earth against the
woe vnto him that buildeth a towne with
blood, and erecteth a cite by iniquity.

Abac. cha. 2.
ver. 12.

They which oppresse others, doe more hurt
themselves, then those whome they oppresse: the
smart of the oppressed hath an end, the smart
of the oppressour is euerlasting: for he hea-
peth vnto himselfe wrath against the day of
wrath, & of the declaration of the iust iudge-
ment of God.

Aug. Epist.
211.

Rom. chap. 2.

There were neuer any oppressours so ma-
ny & mighty, but at length they were met
with

against oppression.

with Gods iudgements haue fecte of wolle,
but they haue armes of brasle: It is longe
ere God begin, but whē he strikes, he payes
home. Esay chap. 30, ver. 14, 17.

Woe vnto the ſinner imagine iniquity, & work
wickednes vpon their beds: whē ſ morning
is light, they practiſe it becauſe their hande
hath power, & they couet fields, & take them
by violence, and houſes, & take them away:
ſo they oppreſſe a mā & his houſe: euē a mā
& his heritage: therfore, thus ſaith y Lord,
behold, againſt this family haue I deuised a
plague, whereout yee ſhall not plucke your
necks. Mich. 2, ver. 1, 2, 3. God be merciful
vnto vs, and make vs afraid of his iudge-
ments.

7 Oppreſſours haue no religion in
them.

GOD looked for iudgement, but behold
oppreſſion for righteouſnes, but behold a
crying &c. Iudgement & righteouſnes are
y true fructs of Gods religion, therfore op-
preſſion is no brāch of Gods religio, & conſe-
quently, y oppreſſour is boyd of a religion.
Doe not al the workers of iniquity know,
that they eate vp my people (as) they eate
bread

Iere. 5.

Esay chap. 5,
ver. 7.

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bread, they call not vpon the Lord: Psal. 14. ver.
 4. Oppressours call not vpon the Lord, there-
 fore they are voyd of religion: for inuocatio
 is a principall & necessary fruite of religio. If
 the oppressours say, & they stretch out their
 hands, & make many prayers, I graunt they
 doe so, but almighty God giues the this an-
 swere: I will hide mine eyes from you, I
 will not heare, for your handes are full of
 blood. I will be a swift witnesse against those,
 that wrongfully keepe backe the hirelings
 wages, (and bere) the widow, and fatherles,
 and oppress the stranger, and feare not me,
 saith the Lord of hostes. They which op-
 presse others feare not God, therefore they
 are voyd of religion. If they say they feare
 God, they deserue no credite, because their
 doings confute their speech. A good tree
 bringeth forth good fruites, and a iustifi-
 yng fait appears by good works. The former gouernours did burden the
 people, and their seruantes bare rule ouer
 the people, but so did not I (saith Nehemias)
 because of the feare of God. If Nehemias
 did not ther oppress, nor deale hardly,
 because he feared God, it is manifest that
 oppressours feare not God, and therefore
 are

Esay. chap. 1.

ver. 15.

Mich. chap. 3.

ver. 4.

Malach. chap.

3. ver. 5.

Nehem. chap.

ver. 15.

against oppression.

are boyde of religion.

When he (that is Iosias) iudged the Iera. 22. ver. 16, 17.
cause of the afflicted, and the poore, hee prospered, was not this, because he knewe
me saith the Lorde: But thine eyes and
thine heart (he speakes to Ioachim the king
of Iuda) are but onely for thy couetousnes,
and for to shedde innocent blood, and for
oppression, &c. Iosias was a singular de-
fence to the oppressed, because hee did
knowe, and feare G D: Ioachim was
a notable oppressour, because hee did nei-
ther knowe, nor feare G D, that is to
say, because he was boyde of Gods religi-
on.

This whiche I haue set downe a-
gaynst Oppression, may serue for a chry-
stall glasse for Oppressours to looke vpon,
and to reforme themselves by. If
it woorketh their good, it is happy for them:
If it doe not, let them remember that dye
they must, and that after death, they shall
haue a fearefull iudgement. The best ad-
uise that I can giue to them which are op-
pressed, is that they desire the magistrate, to
be their defence. If by this ordinary meanes,
they cannot compasse their owne, they
must patiently beare iniuries, and commic

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their cause to almighty **GOD**, who hath
Psal. 56. ver. 9. their firringes in his register, and their
teares in his bottel, and will be sure-

ly, but yet iustly, reuenged of
their Oppressours.

*Veritas est dulcis est et amara. Quando
dulcis est, parit, quando amara, curat.
Aug. Epist. 211. ad Romanum.*

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